

# THE MCGILL DAILY

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Since 1911.

Tuesday, December 3, 1991



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Communities

WHERE THEY ARE

Special Issue

WHY THEY ARE





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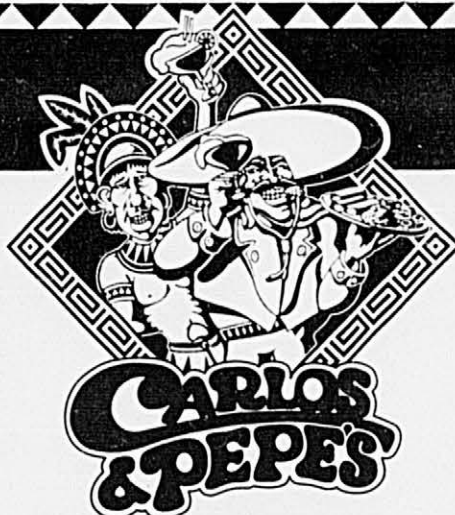


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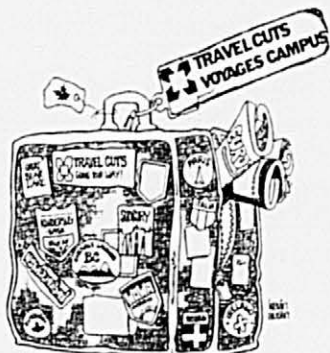
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# THE MCGILL DAILY

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Alex Roslin and Peter Clibbon

## LETTER

### Place for Ethan

To the Daily:

Why are we asking men to define their place in the feminist movement? (*Une place pour Ethan*)

There is no dogma which bars men from supporting feminist action. But the men who are truly supportive must be willing to accept that feminism is women-centered, women-affirming and by definition, women-directed.

As Colleen Weigers pointed out, it is time that men address feminist concerns. But men do not need to get together — by themselves — to formulate a single position with respect to feminism. The very idea is ludicrous.

Can you imagine a consciousness-raising group about native rights or black empowerment which intentionally excludes those groups? What do these men have to say about feminism which is threatened by the physical presence of women?

Feminism *does* threaten men's position within the status quo. If "A Place for Ethan" wants to argue otherwise, they are not contributing to

a re-visioning of society along feminist lines.

Before celebrating the arrival of a men's front for feminism, *women* must decide which places they will choose to occupy within a better society.

Kelly Gallagher-Mackay  
Karen Taylor  
Anna-Christina Carlson  
Not heard

To the Daily:

Re: Alex Roslin's centrepiece on Co-operation Now-MIDSA (November 21).

I cannot possibly address all the inaccuracies presented in the articles in under 300 words (letters pale in comparison with a two-page spread, complete with snazzy headlines, graphic and photo), except to say that the lack of representation of club members and the absence of any mention of the variety of C-Now-MIDSA's interests, opinions and activities only served to satisfy the author's mandate to undermine the group's credibility so as to create controversy.

I am a member of Co-operation



Andreas Baader, (remember the Baader-Meinhof gang - Red Army Faction groupsicle) added the crime of double-jointedness to his offences against the West German State

## LETTERS

No-MIDSA, and do not feel that the articles represented my views or the views of any other members (except for Jim Wishart's). I am not opposed to criticism or public, constructive debate. However, I resent the power a publication such as the *Daily* has to misrepresent, to mislead, and to

manufacture conflict while claiming to be balanced and objective. All news stories reflect bias, but this does not give the journalist license to consciously and deliberately warp information to fulfill her/his own beliefs and ideology. It's frustrating to encounter this sort of animosity. A friend of mine refers

to "development" as a means to give a voice to the voiceless. My voice wasn't heard, Alex.

John Saunders  
U2 African Studies

Letters continued on page 8

## HYDE PARK

## Renewed call for Africana Studies Program at McGill

Opinion by the Black Students' Network of McGill University

The Black Students' Network hereby reaffirms its commitment to the installation of a Black History course and the eventual establishment of an Africana Studies Program at McGill that would give detailed accounts of the history and contributions of all Black (Afrikan) peoples.

On Wednesday, November 20, 1991, we met and discussed what further steps should be taken to ensure that the entire process is carried out as efficiently and smoothly as possible, with the least amount of complications.

It appears that one of the biggest obstacles to the enactment of such a course and eventual program is the stipulation in the initial proposal that a professor of African descent be hired to teach the course. However, we reaffirm our commitment to this as we feel that not only is it necessary that more Black professors are hired here at McGill, but also that it is important that an "objective" perspective of those directly involved and affected should be heard. Certainly a feminist or anyone sensitive to women's issues would understand.

With this in mind, it is important to point out that we are not asking for the employment of an unqualified Black professor to teach. On the contrary, there are numerous Black professors who are more than qualified to teach such a course and it is imperative that such

persons are hired to, at the very least, balance the often slanted and distorted views of the history and culture of people of African descent.

It is remarkable, if one seriously takes the time to research the tremendous impact and role that African peoples have played on the world stage, to know that a university with the reputation of McGill has so very few good quality courses on Black peoples. Black people have played a prominent role in history from the dawn of mankind up until the present, even under the most adverse of conditions, and yet the stereotypes and ignorance of the history and culture of our people are pervasive.

There are students on campus asking visiting students from Kenya, for example, how did you get here? You don't have planes and cars in your country. Where is your country? Did you walk? Where did you learn such good English? The questioner, by the way, was a masters student in education! Incredible! Is this not reason enough to implement a Black History course and the eventual program?

The Black Students' Network of McGill will be hosting a series of lectures and events next year designed to demonstrate how much the general public and the average student knows about Black people and, more importantly, how much of what you have been taught or accustomed to believing is inaccurate.

Please stay tuned.

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## Admin sets guidelines

# Dentistry gets reprieve

by Susan Vivian

McGill's Dentistry Faculty will remain open—at least for now. But if Dentistry doesn't conform to new research guidelines the administration will close it down.

"McGill is trying to compare itself to leading research institution in the world like Harvard and Stanford," said Dentistry Dean Ralph Barolet. "Our previous priority was teaching, now suddenly it's research."

The nine university-imposed guidelines may compromise Dentistry's excellent teaching record. And they force the Faculty to raise funds directly from the private sector.

"I've always operated on the assumption that the university was responsible for getting funding from Quebec," Barolet said. "Now we're being told to go out and get it."

The funding will go to update the outmoded dental clinic at Montreal General Hospital.

The university also wants Dentistry to raise service fees at their public clinic by 25 per cent. The clinic provides vital dental care for people who cannot afford private clinics.

Barolet said the fee hikes "will have an effect on the population. They need services at a lower fee. We are not in favour of doing [the hikes]."

Other conditions include decreasing the salaries of dentists who teach at the faculty on a part time basis. Barolet said that lowering salaries was not responsible administration.

The administration also wants dentistry to create a financially viable research oriented master's program. And it wants the faculty to force older professors to retire so new research-oriented staff can be hired.

But Dentistry Faculty members say they are confident they can meet the university-imposed conditions.

"Based on preliminary discussions we should not have any

difficulty meeting the conditions, providing we have reasonable support from the administration," said Barolet.

Tom Rougas, a dentistry student representative, said he felt very "positive" about the decision. "It's better than what we started the year with: nothing. At least we have a year to do as much as can. It's the

first positive step."

The administration first proposed closing the Dentistry Faculty last June in an effort to lower costs and cut the deficit.

The decision of the APPC sub-committee must still pass through higher administrative bodies, the APPC, the Senate, and the Board of Governors, before becoming final.

## Accusations of misconduct dropped

Nancy Hepinstall, women's commissioner of the Canadian Federation of Students (CFS), has retracted allegations of misconduct she previously directed towards two student representatives.

by Peter Clibbon

Hepinstall had accused Nicolas Plourde, president of la Fédération des Etudiants Universitaires du Québec (FEUQ), and CFS-Saskatchewan President Mark Magnuson of soliciting services from two sex-trade workers at a CFS conference two weeks ago in Ottawa.

In letters addressed to Plourde and Magnuson last week, Hepinstall apologized for releasing her accusations to the student media. She said the allegations were entirely her responsibility and did not reflect the opinions of CFS or its executive members.

"When I made these accusations, my knowledge of the events was based on rumour rather than fact," Hepinstall said in the letters. "I am sorry for any harm my actions may have caused to your personal reputation."

Plourde said he accepted Hepinstall's apology and would not consider legal action against her.

"(CFS deputy chair) Allison Lewis said Nancy was acting on her own behalf and without consulting

other CFS members. I'm satisfied with her statement," Plourde said.

He said the allegations were made for political reasons. "It's clear that some people at CFS don't like FEUQ and jumped at the option to discredit myself and FEUQ. It could have been anyone at the CFS conference who started the rumour."

The incident became widespread knowledge to conference delegates when one of the women, alleged by Hepinstall to be a sex-trade worker, was arrested by Ottawa police for stealing liquor from the hotel kitchen. The alcohol was taken back to Plourde's room and consumed.

Hepinstall has been under considerable pressure to retract the allegations. Magnuson threatened to sue her for damages unless she apologized to him and Plourde. Magnuson could not be reached for comment.

Other conference delegates said that regardless of Hepinstall's retraction, Plourde and Magnuson must have known the liquor was stolen.

"When you bring someone back to your hotel room for the night, you'd notice when they're missing for a while," said an Ontario delegate to the conference who spoke on condition of anonymity. "My feeling is that the reason police didn't charge (Plourde and Magnuson) as accessories to the theft is that they're men."

The Ontario delegate said the allegations later made by Hepinstall should have been openly discussed at the conference. "People didn't know how to discuss these rumours at the conference. It's really unfortunate these rumours went so far."

But Doug Rain, president of the University of Saskatchewan Student Union, maintained the two delegates did not know of the liquor theft. "The two women were just running around. There's no way (Magnuson) could have known about the theft."



Kahn-tineta Horn, of Kahnawake, observing the Trials

## Mohawk Trial stumbles

by Michael Kaiser

"The government doesn't appear to have much of a case so far. In fact, it's case is shockingly weak" observes Kahn-tineta Horn of Kanewake.

Kahn-tineta has been in attendance of the trials of Ronald Cross, Gordon Lazore and Roger Lazore which began October 21, 1991.

Cross, Lazore and Lazore face 59 "criminal charges" under the Canadian Criminal Code. The charges relate to incidences which occurred during the 1990 Oka standoff.

"The Crown began collecting its evidence to substantiate criminal charges early on during the 1990 standoff" states Mohawk Nation spokesperson Dale Dione. She believes that the Crown had "specific intentions of obtaining incriminating evidence against the Mohawk."

Why else did Crown Prosecutor François Brière arrive at Oka on July 12, 1990, just one day after the confrontation began, she said.

Since its onset, Brière's case has been marred by inconsistencies and contradictions. His case also faces constant challenges from defence lawyers Owen Young and Julio Peres.

The defence's challenges arise over the question of "disclosure" of the Crown's evidence. By law, the Crown must provide the defence suitable time to study its evidence prior to its use in court. Young points out that the "failure to do so is a violation of the Charter of Rights."

Brière's failure to abide by this law has prompted Young and Peres to appeal to Judge Greenberg on numerous occasions for a "permanent stay" and a "mistrial." On one occasion, Greenberg told Brière that "trial by ambush is no longer being permitted, no surprises which will put them at a disadvantage will be allowed."

Despite Greenberg's ruling, Brière continues to forward new evidence without its previous review by the defence.

However, a "permanent stay" was granted to the defence on two of the 59 charges Friday. The stay was granted by Greenberg based on the defence claim of disclosure.

The defence still faces a total of 56 criminal charges.

The events of the trials prior to Greenberg's latest ruling have led observer Kahn-tineta to refer to the trials as "kangaroo justice." But this she adds does not deny that the "miserisation of the Mohawk continues."

Other Mohawk are also leary about the trials. One elder comments: "The system is not for us. We sit there day after day while the judge pulls out papers upon papers to support what his evil system is doing to us. They have such a hard face, it's ten inches thick now. Do they want us to be as ugly as they are?"

As the elder responds to the Canadian Justice System's imposition it places on the Mohawk, Kahn-tineta asks: "What did we ever do wrong. It seems that every time we ask a white person this question, they don't give us an answer. It seems everybody knows what's happening is wrong, but they say, 'No, it's not me whose doing it.' Why are they all admitting it's wrong, and still doing nothing about it?"

Over the next few months the trials of Cross, Lazore and Lazore will continue. In February, 1992, 41 more Mohawk will join them, including Kahn-tineta.

## Remembering Dec. 6

Women from groups around campus are planning events next week to commemorate the anniversary of the massacre of 14 women on December 6 at École Polytechnique two years ago.

Kelly Dobbin from the Coalition against Sexual Assault said it is a "day to remember not only the tragic events of December 6, but to mourn all violence against women."

Starting Monday, white ribbons will be distributed across campus in honor of the women killed. And for the entire week students will be able to write their thoughts and feelings about the issue on a wall in the Union building.

On Wednesday, there will be

one minute of silence at 10h37, marked by bells.

Also at 10h37, there will be a moment of shouting in front of the Arts building. "It is a real cathartic event for women to scream out their anger, frustration and sadness," Dobbin said.

In the evening a program entitled "A calling to remember, a calling to change" will be held in Leacock 232 at 12h30. The program consists of poetry reading, reflections, and music.

Organising groups include the Walk-Safe Network, the Women's Union, the Grad Students' Society, and Students' Society.

- Michael Rottmayer



# Haitian students show solidarity

by Dave Ley

Haitian student groups in Montréal staged a demonstration last week, bringing attention to strife in Haiti since a military coup two months ago.

"We are here to show the solidarity among young Haitians," said Galeau Meneuse, an Ottawa student who helped organize the march. "We are here to protest the atrocities going on in Haiti today, and to show that democracy must come."

Many cases of retribution by the armed forces have been against students and church members, many whom have called for the restoration of the Aristide government.

"The situation in Haiti is deteriorating day by day," said Meneuse. "We must fight so that democracy will take its true course and be re-lived in Haiti."

Over 1000 people have been killed by the military since a coup d'état expelled the government of Jean-Bertrand Aristide, according to a report by the Washington Office on Haiti.

Four weeks ago a group of approximately 30 youths began shouting "Aristide or die" outside a Port-au-Prince Cathedral. Several were killed when soldiers fired on the group as they fled.

The Montréal protesters made Aristide's reinstatement one of their key demands. Aristide, Haiti's first democratically elected president, was elected to power in 1987 with 70 per cent of the vote.

"Under Aristide, Haiti experienced an extremely positive period," said Serge Bouchereau, member of Les Haïtiens de Montréal, a Haitian community group. "Haiti has now



DAILY PHOTO: LAUREL HUGHES

slipped into a time of extreme oppression combined with economic regression."

Although an embargo has been placed on Haiti to put pressure on the government, many have complained that it has been ineffective.

"The embargo must remain in place and be made effective, and the Canadian government could do more to help in this respect," said Léon Nidace, one of the 150 demonstrators.

Many of the demonstrators were generally pleased with action taken by the Canadian government, including an invitation given to Aristide for a visit to Canada next week.

"He was invited by the Canadian government as the true representative of Haiti," said Meneuse. "This shows that Canada has a commit-

ment to support true democracy in Haiti."

"For us, Aristide's visit signifies that the world community generally recognizes Aristide as the legitimate leader," said Madalene Benouti, another participant at the protest.

The demonstrators also protested against what they saw as the western media's misinterpretation of events in Haiti. Some American media and government reports have claimed that Aristide is responsible for the killing of two prominent Haitians, Roger Lafontant and Sylvio Claude.

Aristide has also been accused of promoting mob rule and supporting political violence. The Washington Office on Haiti claims these claims have been fabricated.

## Redmen moniker debate

by M. Kaiser and F. McCaw

The problems with the Redmen name and its attached logo were debated last Wednesday by students

and professors.

The name and logo "ignore the brutal history of colonization" and are attached to "gross stereotypes of Native people," argued History professor Moore.

No one attempted to defend the logo. But there was debate over the name and what it represents.

A former basketball team member pointed out that "the history of the name emerged from the colour of McGill uniforms and date back to the 1830s. The logo wasn't adopted until the 1970s."

He proposed to drop the logo, but favoured the name. Later agreed that the name is a serious problem.

Brian Rice, a Mohawk and McGill education graduate student, condemned the name.

"Would you want your culture represented like this at McGill? An Oriental symbol for the McGill math and computer departments; We know they are only good at that. Departments named the yellow men after their complexion."

Anthropology professor Toby Morantz said the name and logo did not account for the diversity in First Nations.

At the end of the debate a woman in the audience had a suggestion for changing the names of the sports teams.

"I think we should name them all the Martlets," she said.

The debate was organized by the Native Awareness Coalition of McGill.

## Audience attacks Hydro

by Jon O'Brien

CBC anchor Dennis Trudeau had difficulty controlling the crowd at a controversial panel discussion on the proposed Great Whale project last week at Concordia.

Bill Nagamoose, Executive of the Grand Council of the Crees, said the Cree are threatened by mercury which has leaked into the water system because of flooding from the project.

"We are terrorized by Hydro-Québec into avoiding certain types of fish," he said. "It

go into a new knowledge that dams created lems that proved damaging to and the animals

Stella Lenay Québec emphasized increasing growing Québec said the hydro-were environmentally friendly. "Hy-

interested in environmental concerns and native communities affected by the project," she said to a skeptical crowd.

Marc Chénier, Greenpeace energy campaigner, called for a moratorium on the project until conservation and other energy options were examined.

But Richard Le Hir, Canadian Manufacturers Association president, said the only alternatives were nuclear and fossil fuel power plants, which would have even larger environmental impacts and would not be as economically sound as the James Bay project.

Le Hir dismissed conservation with data, which, one would conclude from the audience reaction, was highly suspect.

A member of the audience, ended the debate, saying in disgust, "I would rather spend a dollar for a candle than 5¢ for your power."



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# Far-Right finds a foothold in Québec



Neo-Nazi skinheads demonstrating against Montreal Debout Coalition, September 1990

by Michael Newman

*A Montreal taxi driver once explained to me that McGill is a brainwashing centre controlled by Jews. But, he said, he doesn't hate Jews half as much as he hates Arabs. He attributed slow rush hour traffic to "lady drivers getting into accidents."*

*It seems white male supremacy is illogical.*

The Canadian version of the Klu Klux Klan (KKK) began 70 years ago as an anti-Catholic, anti-French organisation in Saskatchewan and Alberta. Today, most of the KKK's Québec contingent is both Catholic and francophone.

The Québec far-right movement does not align itself with any permanent political doctrine, except for the belief in a superior white race. At various times, the Québec far-right has been both nationalist and separatist. The far-right movement has been known to practise xenophobic hatred of Jews, non-whites, non-Christians, women and homosexuals.

Though former American KKK Grand Wizard David Duke lost in this month's Louisiana gubernatorial election, the KKK is continuing in its aim to infiltrate North American politics at every echelon. According to Stephen Scheinberg of the League for Human Rights of B'nai Brith Canada, a camp is starting in the southern US to train KKK members in toning down their racist rhetoric, hoping to create more appealing white supremacist candidates, like Duke.

"They're starting a camp to make a thousand Dukes. He is the image many far-right leaders want to organise towards," said Donald Gaumont of the Canadian Centre on Racism and Prejudice (CCRP).

Scheinberg said this image is already receiving popular support in Canada. "The far-right uses coded messages," said Scheinberg. "They don't say they're against immigrants, they say they oppose spending on multi-culturalism, and multi-culturalism receives a very small amount in Canada to begin with."

Earlier this month, Liberal MP Sheila Copps accused Preston Manning's Reform Party of using this racist coding system. The Reform Party, popular in western Canada, opposes affirmative action, spending on multi-culturalism and immigration of "financially unstable" people to Canada.

Scheinberg said Manning's rejection of multi-culturalism is equivalent to rejection

of all ethnicity other than Manning's own. Scheinberg said Manning appeals to the same popular recession-paranoia as Duke.

## THE KLANSMAN

Gaumont said one of the main vehicles the far-right uses for promoting its ideology is the dissemination of hate literature. An issue of *The Klansman*, a Sherbrooke-based publication, received widespread media attention last summer.

"The *Klansman* takes a stand on Meech Lake and other political concerns, but this paper is oriented towards making unity with other Canadian far-right newspapers," said Gaumont. "There is very little difference between separatists and nationalists in the KKK. separatists want a white Quebec and nationalists want a white Canada."

Anti-fascist groups, such as the CCRP, the B'nai Brith League and Ligue Anti-fascist Mondiale (LAM), are seeking court action against the Sherbrooke KKK for the distribution of *The Klansman*. They want to bring the publishers and distributors of the newspaper to court for inciting hatred, but Gaumont said the Attorney General of Quebec is still attempting to locate the people personally responsible for handing out the paper in Lachine, Dorval and Pointe-Claire earlier this year.

"It's easy to find out who published *The Klansman* because they printed a phone number in the issue," said Gaumont, "but the Attorney General is trying to find out exactly who was giving it out. That could take years."

Gaumont said the Quebec legal system uses a double standard when dealing with racism. "When the KKK distributed hate literature, and there was a phone number in the issue, the system says 'we need more proof.' If I put my name in *The Klansman*, I'm the one everyone will contact, and I feel I would have to be held responsible. The Attorney General should move faster. I'm not saying they don't need more proof, but they already know who's

responsible for *The Klansman*, and they have done nothing," he said.

## EXALTED CYCLOPS VS. LAM

LAM's Nik Pouliot is also trying to take the KKK to court, but in a different way. He claims Sherbrooke KKK leader Eric Vachon (whose official title is "Exalted Cyclops") assaulted Pouliot's boss in the Sherbrooke bar where he works. In earlier proceedings, the judge would not admit evidence that Pouliot is a member of LAM and that Vachon is a member of the KKK.

Pouliot wants this evidence admitted in court so he can disprove Vachon's claim that the KKK in Sherbrooke is non-violent.

"I'd like to see Vachon found guilty because it will give him a bad name, and will put a dent in the credibility of the Klan," he said.

Pouliot also hopes to unmask Vachon because the far-right leader has been known to shun attention. At his most recent court appearance, he was wearing sunglasses and a wig. The trial resumes December 3. Vachon's group is affiliated with an international Klan group with its headquarters in North Carolina.

## WHITE SUPREMACY RHETORIC

The far-right is a fragmented movement. The Sherbrooke KKK and Montreal's Longitude 74 are not closely affiliated. However, the rhetoric of white supremacy is fairly constant among far-right groups, said Gaumont. The far-right rejects all non-white citizens and immigrants because they cause whites to "inter-marry" and produce "unpure" offspring.

One of the main goals of white supremacy is achieving high birth rates among whites, and therefore, the far-right is opposed to abortion and homosexuality. The far-right considers Jews as traitors against Christianity because they are believed to have created Satan and rejected Jesus.

"The far-right uses homophobia and misogyny to raise the issue of race and 'survival' of the white nation," said Gaumont. "They say women's rights leads to abortions, which leads to lower birth rates, which weakens the white race," said Gaumont. He said Longitude 74 has a women's section called the "She-Wolves of Justice," who campaign against abortion. Also gays and lesbians "don't produce children, so they too are seen as traitors."

Gaumont said he feared the far-right might soon become more unified with the adoption of a new religious doctrine. He said the KKK

hopes to settle petty differences between different factions using religion as a front. The Christian Identity Church, recently founded in Burnaby B.C., is little more than a new neo-Nazi group, he said.

## THE DUKESTER

Xenophobia is at the root of David Duke's National Association for the Advancement of White People (NAAWP), said Gaumont, and this xenophobia is not confined to the American South. Scheinberg said xenophobic and anti-semitic attitudes are more prevalent in Québec than anywhere else in Canada.

"At the Oka crisis, it was the Klan that created anti-Native feelings, trying to organise the people against them, saying 'let's beat up some Indians'," said Gaumont.

As part of his involvement in NAAWP, Duke created a map of the USA to organize segregation, said Gaumont.

"Long Island and Manhattan would be the Jewish ghetto, there would be a 'New Africa' Florida and so on. Obviously, according to Duke's model, the vast majority of the US would be white."

During his campaign, Duke publicly denounced his Klan ties, claiming to be a born-again Christian while he remained leader of the NAAWP. But it later surfaced that the church to which he claimed membership didn't actually exist.

Gaumont warned that some Canadian support for Duke's campaign is an indication that a Duke-persona could turn up in Canada.

"Duke's campaign was supported by 23 Canadian financiers, one a \$3000 donation from B.C.," said Gaumont. "His link with Canada is clear. Duke had meetings in the 1970s with Toronto Klan leader Wolfgang Droge and they're still in contact."

"If this movement isn't stopped, we're in trouble."





## LETTERS

Letters continued from page 4

## Be on the lookout

To the Daily:

Regarding Gregory Mallard's letter of Monday, November 25: I agree that the *Pillar* is a necessary outlet for students articles, photography and poetry. As an editor of the *Red Herring*, however, I take great offense at Mr Mallard labelling the magazine as "limited to MAD magazine reject articles" (or whatever the exact quote was).

Many people put a great deal of time and effort into the creation of the *Red Herring*, and I feel that there is not one article in any of our magazines that is not worthy of rejection from at least the *Reader's Digest*. "Laughter is the Best Medicine" page. Many, in fact, would certainly be rejected by magazines of such quality as *The New Yorker*. On that note, be on the lookout for our "poignant-yet-pointless" cartoon issue, hitting the stands in early December.

Allan Tait  
An Editor, the *Red Herring*  
Arts U3

## Gopnick victorious

To the Daily:

Open letter to Irwin Gopnick, dean of Students:

During the CCSS's meeting held on November 21, 1991, you announced that your office had received a formal determination by the Québec Human Rights Commission stating that lesbian and gay positive listings for shared accommodation do not contravene the Canadian or Québec Charters of Rights. Naturally, I am very happy about this decision and would appreciate receiving a copy of the document for my file.

I also would like to congratulate you for the statement that "this decision constitutes a victory for us" (my emphasis). I am delighted that you now embrace the practice of lesbian and gay positive listings, a practice that your department discontinued in 1990 and that was reinstated in 1991 only after months and months of intense and determined lobbying by PGSS.

It is to be hoped that in the future you will enthusiastically embrace our positions on these issues a little earlier in the game, rather than *ex post facto* as in this case.

Eugenio Bolongaro  
VP-External,  
Post-Graduate Students' Society

## Lots on TV

To the Daily:

Did Lev Bukhman (VP-Finance, SSMU) really complain that Architecture rep David Gruber was "very politically motivated"? Did this Lev Bukhman really say "we [students] should put politics behind us"?

Is this the same Lev Bukhman who walked into my Religions of the Far East and Islam class last year to say, "My name is Lev Bukhman. I am for Fiscal Responsibility. Vote for Lev Bukhman." Is this the same Lev Bukhman who is paid — what? nine, ten grand a year — to be VP-Finance, SSMU — a student politician?

Does Lev Bukhman want to leave politics behind him? He is welcome to. There is lots of stuff on TV.

Jens Köhler  
BA U2

## No justice

To the Daily:

Much of the economic evidence

presented in the article "A Premeditated War?" (Nov 20, 1991) is dubious, if not outright false. Among other sources, the editors might consider reading *Some Economic Underpinning of the Persian Gulf War*, by Mehran Nahkjavani, presented to the Canadian Association for the Study of International Development and the Canadian Peace Research Education Association on Jun 5, 1991.

First, the *Daily* article asserted that Kuwait engaged in illegal "slant drilling to extract \$2.4 billion worth of oil from Iraqi territory." Strangely, Iraq was unable to substantiate this claim during its seven-month occupation.

Second, the article indicts Kuwait for producing 65 percent over the OPEC quota, whereas a more accurate figure is 30 per cent. In any case, it should be noted that not only Kuwait but also most of the other oil producing states in the region were producing well over their quotas, including Saudi Arabia, the UAE, and Iran. Iraq's lower production levels were a result of damage to its producing and export facilities during the Iran-Iraq War, not policy.

Last, Iraq is lauded for its "independent" development scheme, unlike Kuwait and Saudi Arabia which "squandered" their oil revenues. Is amassing the region's largest military force while piling up substantial debt "independent development" when it is used to launch self-destructive wars against Iran, Kuwait and the Kurdish population? Suppose the Kuwaitis could be criticized for subsidising their own invasion, but this was probably not the authors' point.

The *Daily* does no justice to the case against the U.S. war on Iraq by using false or distorted information.

Simon Nellis  
Economics and Poli Sci U3F  
Chris Birney  
Economics and Poli Sci U3F

Ed. note: The *Daily* stands by the information in the article. The media widely reported in late 1989 a statement by British foreign secretary Edward Heath that Kuwait was drilling Iraqi oil out of the Rumaila oil fields which straddle the border between the countries. In fact, Heath said that some Kuwaiti drills were 75 kilometres inside Iraq. As to the question of overproduction, many oil analysts agree that Iraq lost some \$6 billion in oil revenues between January and July of 1990 specifically due to overproduction by Kuwait and the United Arab Emirates.

## Excessive women's issues

To the Daily:

I understand that women's issues are of great importance. I also understand the need for coverage of such topics in the media (even tabloids like the *Daily*). Don't you think, though, that six out of nine articles (not including comments or news briefs), in the November 20 issue, is a bit excessive? Inundating your readers with cliché-ridden articles day after day isn't the best way to get your point across and only serves to polarize. I'm sure, if you look, you will be able to find other items and topics that also deserve attention.

Habituation is one of the greatest enemies of any cause. Maybe your editors should think about that.

D.L. Desjardins  
U3 Psychology

Letters continued on page 27

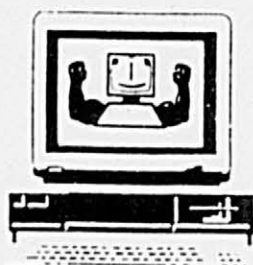
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# Kibbutzim: a full-time revolution

**Yudke Grossman has been a member of Kibbutz Galon in the northern Negev for 38 years. The kibbutz practises mixed farming, raises cows and chickens and owns an electric motor factory. Grossman was in Montréal for a three-year educational mission.**

BY PETER CLIBBON

**Daily:** How are large decisions such as economic and ideological direction made by kibbutz members?

**Grossman:** Basic decisions are made at the kibbutz assembly, which meets every week in our kibbutz. Managerial positions — the kibbutz secretary, the general manager and the treasurer — are chosen by members of the kibbutz on a rotation basis.

But in fact, it's not so. The dozen or so who are management-type people actually circulate between many of the positions. They'll

complete their period at the administrative level, go back to their job for a few years and then later be placed in a different management position.

Being in a management position, however, doesn't give any sort of economic benefit to you and your family. You'll bust your ass as a treasurer for a few years and then for your personal benefit you rest a bit doing work at the dairy or whatever. Then you might find a different management position.

In the past few years, though, participation in the

kibbutz movement has not always been so high. Sometimes only the stalwarts come to all kibbutz meetings — usually about 30 per cent of kibbutz members. Of course, if a very basic issue arises that touches everybody, more people come.

**How have kibbutzim evolved from their original ideals when they were first established?**

The founders of the kibbutz made a conscious decision that they wanted to build a new country with a

new way of life. But as the country developed economically and people became more consumer-minded with more individual ambitions, the original idealism became less important. The main changes have occurred over the last five years, when we realized our kids wouldn't

stay in the kibbutz that the older generation had envisioned.

First of all, our kids who were brought up in children's homes now want to have their kids in their homes instead. I still think children's homes are the greatest thing, but when these kids become parents they want their children at home.

On the question of private property, a little has changed — though private property still doesn't really exist. At one time there was

Continued on page 10

## Kibbutzim and the Palestinians:

# Dissent in the Communes

**For all the kibbutzim's current support of the Israeli peace movement, kibbutzim do not have an entirely clean record on treatment of political dissidents and Palestinians.**

BY NOAH QUASTEL

Janet Weinroth, a Kibbutznik in the 1950s who now lives in Montréal, was expelled along with her family from a kibbutz due to political disagreements.

On their first kibbutz, Weinroth said her late husband had protested the way the kibbutz expanded its borders into Palestinian land using illicit agriculture practices. He was instructed to plow beyond the kibbutz's boundaries into Palestinian land.

"When farming was done at night, tractors would go beyond the kibbutz's outlined territories. Because the kibbutz borders were not clearly demarcated, land was appropriated by cultivating further with tractors," Weinroth said.

Many kibbutzim were originally established before Israeli independence, on land leased from the Jewish National Fund, an agency that amassed financial support for Jewish institutions in Israel. At times, the JNF would buy land from absentee Arab landlords and then expell the Palestinian tenants — all allowed under Ottoman and British law at the time.

After the 1948 war which led to the founding of the state of Israel, other kibbutzim were established on lands whose Palestinian owners or tenants had become refugees. Many legal

pretexts were used to confiscate land from Palestinians who remained in Israel.

Jewish expansion was also facilitated by the left-wing Kibbutz Ha'artzi movement, which was generally intolerant of dissent at the time, Weinroth said. Ha'artzi kibbutzim are represented politically by the Mapam party in the Israeli parliament. In the 1950s, if kibbutz dissidents voted against Mapam, they would be singled out by other members.

Weinroth and her husband were ostracized in another kibbutz when they objected to the policy of taking Palestinian lands. "Here was a new *realpolitik* which said land was necessary. People who had once ideologically identified with a binational state accommodating to both Jews and Palestinians were changing their attitudes. They had become landgrabbers and thieves in the night," she said.

She said she and her late husband were some of many political dissidents in the kibbutz movement who were all eventually expelled from their respective kibbutzim. "First they were not allowed to work. Then they were excommunicated and finally they were expelled from their kibbutzim."

Some left because they could not stand the isolation

by kibbutz members, she said.

Weinroth said the expulsions showed a betrayal of the Kibbutzim's humanist ideals with regard to their treatment of Arabs. "We had thought kibbutzim were instrumental for achieving the binational state. But our values were being betrayed."

But when it came to dissent, the far-left Mapam kibbutzim were in fact worse than the centre-left Labour kibbutzim, she said. "This was the irony. The more right-wing Labour kibbutzim were more pluralistic and more accommodating to dissenters."

Mapam later took a firm position against further encroachment on Arab lands after the 1967 war, since which time Israel has occupied the West Bank, the Golan Heights and Gaza. Mapam currently supports land for peace agreements and talks with the Palestinian Liberation Organization. The party is also active in the Peace Now movement.

## A city without police

**"The kibbutz remains a functioning model of a self-managing society in which no member exploits the labour of another member, and which shows economic viability in both its agricultural and industrial activity."**

— Adam Keller, "Terrible Days", 1987

A hundred and fifty thousand Israeli citizens live a lifestyle which Lenin could only envy: no bosses, no police, cradle-to-grave social services and direct democracy. But kibbutzim are increasingly threatened by external influences and the opinion shifts amongst its youth, forcing many 'Kibbutzniks' to re-evaluate their notion of community.

Two hundred and sixty kibbutzim now pepper the Israeli state, with an average population of 500 members.

Kibbutzim got their start following the failed 1905 revolution in Czarist Russia, after which many Jewish workers and socialists emigrated to Ottoman-controlled Palestine. Early kibbutz life was spartan and radically egalitarian. Often clothes and personal items were shared between members. And though kibbutzim largely began as agricultural co-operatives, many kibbutzim industrialized in the 1950s after the founding of the Israeli state.

Kibbutzim have traditionally been the backbone of the Israeli labour movement. As a core member of the national trade union, Histadrut, kibbutzim were a major player in establishing the state structures of Israel and receiving the floods of immigrants following the Second World War.

Life on the kibbutz is peaceful and organized. Families eat together in communal dining halls and children grow up in mixed dormitories cared for by nurses. Kibbutz members

meet on a regular basis to discuss and decide kibbutz policy and direction while smaller decisions are left to people in elected positions.

However, kibbutzim have not been without their detractors. When writer and long-time kibbutz-member Amos Oz decided to leave his home at Kibbutz Hulda, the entire movement noticed.

Oz accused the kibbutz movement in the Histadrut newspaper, *Ha-Davar*, of "hardening" its members with its revolutionary goal of changing human nature in a few generations. He said women, children and the elderly were sacrificed to satisfy the movement's steadfast ideology.

But Oz did not write off kibbutzim as another failed Marxist-Leninist experiment. He said if kibbutzim can reform themselves into a society which can tolerate "dissidence, day-dreamers and deviants", kibbutzim could truly become "the most beautiful social act of the twentieth century".





## No space, no time



**Most communities exist within one geographical location. However Cyberspace obeys neither the conventional laws of space or time.**

BY DANIEL KOFFLER

**M**ichael Synergy, an editor of *Mondo Magazine* describes Cyberspace as "the place you are when you're on the phone."

When you give someone a call on the telephone, the signal retains the characteristics of your voice. They can interpret the tone of voice you used, the inflections and accents placed on words, sarcasm, any device you use in personal conversation.

As the quantity of information transmitted increases, reality and cyberspace begin to merge. Not only will your voice travel around the world, but soon your three dimensional image will be in the room with your correspondent. You will virtually exist in another location.

The distinction between reality and simulation has already started to blur with what they call virtual reality suits. These are already in use in some industries. A virtual reality suit includes a mini computer screen in the helmet along with speakers. The suit allows a computer to provide physical as well as visual and acoustic stimuli to the person wearing it. One wonders how far away the holodeck from *Star Trek: The Next Generation* really is.

Jas. Morgan, an editor of *Mondo Magazine*, views virtual reality suits as a stepping stone for what is to come. "The future won't be about suits, they're too cumbersome. I see helmets which can stimulate the brain through the skull. Small video screens will allow you to communicate with people on the other side of the planet. The whole concept of a 'Global Village' will become reality."

The idea of a global village stems from the invention of the telephone, and is even truer today now in a world interlaced with computer networks, accessible to anyone with a computer. Voters in Santa Monica, California have access to an electronic bulletin board (BBS) where they can discuss political developments via their home computers. A spin off of this service is KIDS-91.

KIDS-91 is an international effort, stemming from Norway to enroll kids ages 10 to 15 into the world of electronic communications. These children were able to communicate with other children in Eastern and Western Europe, The Soviet Union, Japan, and North and South America.

Wes Thomas, publicist for *Mondo Magazine*, agrees with Morgan that the world is approaching the ideal of a global village. "Soon kids will be able to educate themselves. They won't have to go to school to learn how to sit straight. They will be able to link up to an educational database and learn important and relevant things."

Cyberspace is the meeting place, school room and playground of the 21 century.

But hopefully the world will never come to the point where all inter-personal contact is by personal computers linking over phone lines, and where relationships are based on proper software interfaces.

## Old Order, new generations

*What from the inside is self-definition on the outside can look just plain bizarre. And what from the inside is seen as a controlled rate of change can look to others to be nothing more than simple anachronism.*

BY DAN ROBINS

This is a view often held of Old Order Mennonites. Horse'n'buggy. No electricity, no phones. It's talked about as if Old Order life were a caricature. But from the inside, the view is different.

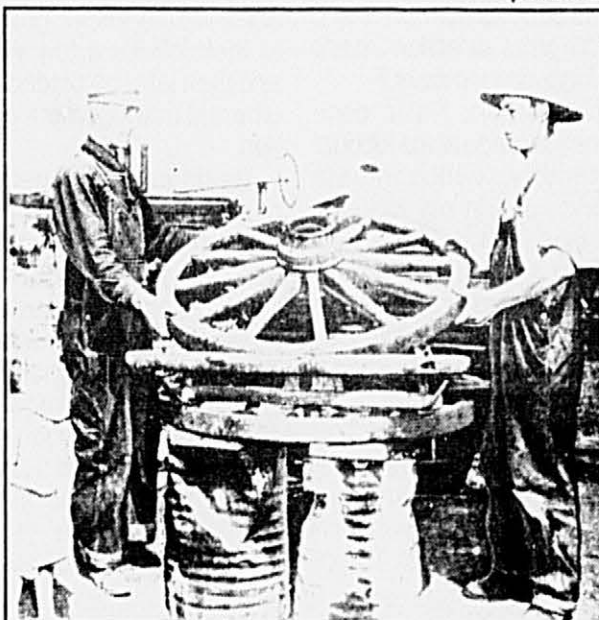
The philosophy was most neatly summed up by Dave Worth, not an Old Order Mennonite himself, but the executive director of the Kitchener-Waterloo Mennonite Central Committee.

"They try to live in the world, but not of the world," he said. "They have decided that they feel a real sense of community,

and so will be a little more rigorous than is usual in deciding how they will change, and how fast they will change."

In a letter to the *Daily*, a spokesperson of a St-Jacobs, Ontario, community of Old Orders described the foundations of Mennonite communities. "Because our communities are built upon faith in God's word and trust in our brethren it is important that we are close enough together to practise mutual aid in all forms," he wrote.

"This relates to taking care of our own family with charity, in



sickness or old age, suffering or death. In disasters such as fires or storms, we help each other clean up and rebuild."

But the St-Jacobs community, just north of Kitchener-Waterloo, is in the heart of urbanizing southwestern Ontario. The land around the community is rapidly industrializing, and high land-prices make selling land attractive.

Over the past few decades, observers have noticed an emigration of Old Order Mennonites from the area. A new meeting hall was established five years ago north of Guelph. But the spokesperson of St-Jacobs wrote that this was a product of growth, rather than of retreat.

The real threat comes from within, he wrote. "Although in general we have main-

tained our basic principles, much modernization has crept into the community. I believe this will be more the cause of any failure in the community than outside causes."

"The history of our faith and people is evidence that opposition from without, be it persecution of our faith or takeover of our homes, is not our greatest threat. But prosperity, easy living, loss of conviction and losing sight of our goals can destroy charity, faith and trust, the pillars without which no community can stand."

## ...a full-time revolution

Continued from page 9



no personal property at all. All money inherited from relatives would go into the kibbutz. This occurs less often now. Still, if a kibbutz member has a lot of money, it doesn't change their standard of living very much because they can't really use it. The kibbutz provides a home, food and education.

**Could you describe the financial crisis that kibbutz are in?**

In the early 1980s, anyone who wanted to borrow money could borrow money. Many kibbutzim used that money to develop economically and increase their standard of living. But when the interest rates started to go up in the mid-80s, we suddenly realized we couldn't afford our debts.

If kibbutzim could get rid of their debts, either by repayment or by being forgiven their debts, their strong economic base could easily get them out of that situation.

Free trade with the U.S. has also added to many of the kibbutzim's problems. All of a sudden we're competing with

importers producing at a much lower cost. Perhaps some kibbutzim should have originally gotten into the import business.

**Would you say there is an equal division of labour between women and men?**

I would say not. Thirty years ago, women worked in the fields and the factories just as frequently as men. And although many women fight to work at other jobs, it seems they always get stuck in the kibbutz's more traditional jobs such as the laundry, in the kitchen or with the children. And the moment some women get into these conventional women's jobs, their homes became more important to them. But this is by no means the rule. You often see women kibbutz managers.

**How have kibbutzim been involved in the Peace Now movement, such as with groups like "Peace Now" and "Yesh Gvul"?**

Kibbutz Ha'arzi, as a movement, was very actively involved in Peace Now movement. The Takam kibbutz movement worked in Peace Now on an individual basis — not that there were fewer people involved — but Takam didn't get involved as a movement because they are aligned with the Labour party.

When Peace Now was just setting up as a movement, Kibbutz Ha'arzi was very instrumental in helping them with their organizational support. If something big was going on and Peace Now needed something to happen, they would just call a few kibbutzim and they would help out. Today, Peace Now is much larger and doesn't fall back so often on kibbutzim.

**In a society in conflict with the Palestinians, how can kibbutzim hope to guard their socialist and humanist principles?**

It's not easy for us because our kids are in the army and serve in the West Bank and in Gaza. If they believe in peace with the Palestinians and stones are thrown at them, they don't begin talking ideology. We argue that we shouldn't even be in there and they're throwing stones, so our kids have to act accordingly. There is a very serious conflict within them.

During the Gulf war, we saw the Palestinians we dealt with on a day-to-day basis on the roofs welcoming the Scuds. When the Right says you can't talk to the Palestinians and we say you can, and this sort of thing happens, talking peace becomes more difficult.



**AKAX is one of the most vibrant groups in Montréal's Black community. Members of AKAX, which is an abbreviation for "Also Known As... 'X'," have worked toward empowering themselves and other Black people for several years, focusing especially on Black youth.**

**The Daily spoke with AKAX member Amuna Baraka about a wide variety of issues — leadership in the Black community, Africana Studies programs in university, AIDS, the recent police shootings and media coverage of Black people.**

BY TED RUNCIE

**Daily:** Which groups or people inspired AKAX?

**Amuna Baraka:** Our inspiration was young people. We felt there weren't any real programs for youth out there. We often hear: "These are the problems with youth, so we'll do these things without consulting them."

We elected instead to go straight to the youth and ask them what the problems were, and what sort of things we could help them with. In terms of people as inspirations, all those revolutionary fighters out there — Assata Shakur, Angela Davis, Sojourner Truth, Malcolm-X, all those people and more.

**What messages is AKAX sending out to the Community?**

We have a platform — respect for women, Black women in particular; the need for economic empowerment; education about our story as opposed to history or their story; and education in general.

Living in Canada you need to go through their educational system — at least at the high school and the CEGEP levels. But if Black people do want to live here and go to university we hope they incorporate an Afrocentric perspective into their lives and studies.

If they come to school to study sciences and don't help their people, then all that studying and money will have been a waste. Very little is known about the diseases that affect our Community like Sickle Cell Anemia, and very little is being done to find about them.

Whatever their field of study Black people have to find out how that field affects our people in particular.

**Are you a political group?**

Definitely. I think you need to look at how you define politics. Out of the women's movement came the saying: "The personal is political." White women took that saying and transformed and messed it up completely. But it's true. Anything you do is a political statement, whether you feel it is or not. If you decide to date a person of another race, you may think it's just social, but you're inevitably making a political statement. Our people have to understand the political ramifications of all their acts.

**The leaders of Montréal's Black Community have repeatedly tried and failed to mobilize the people to help them find solutions to their collective problems. What makes AKAX believe it can succeed where these leaders have failed?**

People tend to say the Black Community or Black people are apathetic. Most communities are,

and I think in Canada that situation is compounded.

Black people here aren't able to grasp what is really going on. People in other places will look you in the face and say, "Hey nigger" — or "Black," or whatever the term of the day is — "I'm not giving you the job." Here in Canada, they tend to smile.

Where we might make a difference is through talking to people. We say, hey, just because they shot Easy, or Marcellus, or Anthony, or Presley, the issue is not just a cop shooting an unarmed Black man. There is a global system at work, and people have to understand how it affects them — how it stops them from getting a job, an education. Then they can set about finding solutions that work for them.

**What practical ways do you have for doing this?**

We have rap sessions, with a different topic and speaker each week. It's not: "I have the answers." It's more about sharing information with people, and getting some feedback. We have common problems and similar experiences and maybe we could work together to find solutions to them.

When we notice someone who has been turning up regularly at the meetings, we ask them if they have something to share. This way we have speakers and ideas that don't come from coordinators of AKAX.

**Many of the past and present leaders of the Black Community have been labelled token leaders without the support of the people — men such as Noel Alexander, Dan Phillips, Leith Hamilton. Does AKAX**

The difference with AKAX is that we don't consider ourselves leaders of the Black Community. We don't believe we are speaking for anyone because no one gave us that mandate. We can only say the things we feel, and the things we have found to be true and the things others have communicated to us.

**Is it dangerous then for people like Lief to continue saying they speak for the Black Community?**

I wouldn't say it's all bad. We may not agree with some of the strategies that other Black groups and their leaders have employed. But we do understand the need for people to fight on different levels and in different places. The American Civil Rights movement couldn't have happened successfully without Malcolm-X and Martin Luther King Jr.

**One-third of the AIDS cases in the United States are Black people. Yet Black people are less than one-tenth of the American population. Research and possible cures are geared to the rich and famous. AIDS seems to have become a racial issue. Do you talk to young people about AIDS in Montréal?**

Yes. The Toronto-based group Black Coalition for AIDS Prevention has said Black people represent 2 per cent of the population in Canada, yet 25 per cent of Black people here have either full-blown AIDS or are HIV-positive. It is definitely a problem in our Community.

So we have rap sessions about AIDS and we point young people to centres of information on it. But we also try to encourage people to look at the bigger picture — how could AIDS come about? and why could AIDS be affecting Black people in such a large number?

We point out incidents in the past where biological warfare has been used to annihilate certain populations. We talk about the Tuskegee experiment in the 1970s in the United States where Black men were told they had syphilis and were used as guinea-pigs and allowed to spread it through the Black population.

We encourage people — youth — to make these links, and to see that

five books taught in any school must be written by a person of color. It only makes sense. A professor could have a course on any subject and completely ignore the many contributions of continental or diasporic Afrikans. Again, that's a part of that larger structure I've spoken of. People need to stand up to that and not accept it anymore.

It's not just for us. Caucasian people need to know the real contributions that Afrikan people have made to the world.

**In the past five years, we've seen many questionable incidents where Black youth have been gunned down by the Montréal police. How does AKAX react to this?**

Like any feeling people, we grieved — as a group and as individuals. Once we could pass that stage, we strategized and learned.

At first, we had demonstrations and mass rallies, and that was great spiritually. It helped us to vent some of our anger. It empowered us because we saw there were other people who cared. We realized the need to speak with Marcellus François' family. Often people don't realize that the system affects individual people also. So we reached out to the family, to help them through their grief and let them know that to us they weren't just an issue, or a case of police brutality. We understood there were lives there at stake.

With the last death, of "Easy" (Osmond Fletcher) it was much harder for a lot of us. We expected another murder, but not so soon.

One thing we've realized is that we must continue to develop the programs already in place, or else we become reactionary. When Marcellus was shot everything dropped and all our energies went to that. We decided this can't happen again. This time we were more prepared. We decided we need to take a new role, we need to take a new position. Now we're in the process of implementing it.

**Many Black people feel their Community always gets a bum rap from the media. How does AKAX deal with this?**

One of the new strategies of AKAX

**WE ENCOURAGE BLACK PEOPLE — YOUTH — TO MAKE LINKS BETWEEN THE VARIOUS ISSUES, TO SEE THAT MOST OF THE THINGS AFFLICTING US AS A PEOPLE ARE THERE BY DESIGN.**

**share this view?**

I think one of the problems is that we haven't had any mass assembly of francophone and anglophone components of the Community, at which people would decide to spotlight those people who they have seen doing work for the Community and make them the leaders. So in order to open lines of communication, we're having an East-West conference next spring. We as a Community have no elected leaders.

So it is definitely problematic for anyone to say, "I am or we are your leaders, and we as a Community are going to do this or that," when no one in the Community has voted for them. And this is a problem that people like Leith Hamilton, and such, would have.

most of the things afflicting us as a people are there by design.

**Universities in the U.S. like Temple have included Africana Studies among their courses of study. McGill's Black Students' Network recently proposed a similar course and was flatly rejected. How does AKAX view the prospect of similar courses at Canadian universities?**

Short answer — it's more than necessary. But this study program is a short-term solution. The work of Afrikan-American writers and of other people of color should be on American literature courses. If they are going to teach someone like Mark Twain they need to teach James Baldwin and other people in our Community who write.

According to the federal Multiculturalism Act, one out of every

is to be selective of our contacts with the media — because they've misrepresented everything.

When we went down to the scene where Osmond was killed, reporters asked questions like, "What kind of person was he?" This displays white arrogance, and it is completely irrelevant to the case. He could have been homeless, he could have been an astronaut. The police shot somebody — that's all they needed to cover.

We only exist when something bad happens in the Black Community. The media plays into the same system that will tell you Columbus discovered America, or that Egypt is not in Afrika. It's a part of the lies — a part of white domination that consistently wants to see us portrayed negatively.



## Quand santé rime avec communauté

**Dans cette ville trop souvent déconcertante, plusieurs Montréalais ont décidé d'améliorer leur qualité de vie par l'action communautaire. Le programme Quartier en santé appelle le citoyen, les différents intervenants communautaires et la municipalité à travailler ensemble pour faire face aux problèmes sociaux actuels.**

PAR JOSÉE BELLEMARE

En 1988, le quartier Mercier-est, premier secteur à Montréal à faire le pas, adhère au programme *Quartier en santé*. Le but ultime du projet est l'amélioration du bien-être physique et psychologique de l'individu. Les caractéristiques d'un quartier en santé sont, par exemple, un environnement propre et sain, un niveau rassurant de sécurité, un bas taux de chômage, un grand choix d'activités intéressantes.

**«QUARTIER EN SANTÉ, C'EST GÉRER DIFFÉREMMENT AVEC LA COMMUNAUTÉ LOCALE. LES ORGANISMES SONT PRÉSENTEMENT SECTORISÉS, IL FAUT VOIR À L'UNIFICATION.»**

**-PIERRE LAURENCE**

*Quartier en santé* est en fait une nouvelle gestion des ressources veillant à l'émancipation du citoyen dans son milieu immédiat. La distinction propre à *Quartier en santé* réside dans l'importance que le programme attribue au citoyen. Soutenu par divers organismes communautaires, le citoyen est l'acteur principal de toutes interventions. La dynamique du programme est basée sur l'interaction entre le milieu et les citoyens.

Avant d'implanter *Quartier en santé* dans un secteur, les résidents et les organisations diagnostiquent le quartier. « Il faut déterminer si ça vaut la peine. Il faut savoir qu'est-ce que ça donnerait de plus » spécifie M. Pierre Laurence, responsable de Montréal en santé.

Dans St-Michel, les intervenants ont distribué un sondage interrogeant les résidents sur les besoins du quartier et sur leurs attentes. Lors d'un forum et suite à quelques rencontres dans les écoles, la population a opté pour quatre projets. « Les résidents des quartiers qui en sentent le besoin élaborent leurs projets et ensuite ils se mobilisent pour leur réalisation, » précise M. Laurence.

*Quartier en santé* est un élément intégrateur. Par exemple, le service policier, un CLSC et quelques citoyens peuvent s'unir pour accroître la qualité de leur environnement. Tous les participants engagés sont prêts à dire que la clé du succès réside dans la collaboration.

### UN EXEMPLE

La rue écologique de Mercier-est illustre le type de projets que soutient *Quartier en santé*. En Avril 1990, les gens de la rue de Beaurivage se sont réunis et se sont mis à réfléchir aux améliorations qu'ils désiraient apporter à leur rue.

En Mai, du rêve ils ont passé à la réalité. C'est à ce moment qu'ils ont pris les mesures pour embellir leurs parterres de fleurs. Avec le soutien du jardin botanique, ils ont planté, semé et ont

profité au fil de l'été du parfum des fleurs!

En septembre, les résidents se sont une fois de plus rassemblés pour planifier leur année. Composteurs à l'automne, vente de garage et pour le temps des fêtes un concours de décoration de Noël. « On fait ça parce que les gens aiment ça, pour l'esprit et parce que ça fait une belle rue, » explique Marie-José Ribeyron, responsable de l'activité sur la rue.

Derrière tous ces gestes se trouve l'organisation communautaire. La réussite de chaque activité dépend de l'implication des individus. En groupe de travail sans véritable structure organisationnelle, les gens de la rue Beaurivage travaillent en s'amusant. « On a autographié d'un numéro de série, 30 automobiles en quatre heures. La police fournissait les outils, nous les bras, » raconte Marie-José Ribeyron.

La rue a maintenant son bulletin de liaison et grâce au porte à porte, on réussit à rejoindre une portion de plus en plus importante des habitants.

### QUELQUES CRITIQUES

Cependant, s'impliquer de cette façon n'enchant pas tous les concitoyens. Entre le travail, les enfants et tout le reste, l'engagement communautaire n'est pas pour tous.

Des critiques proviennent également de certains groupes craignant que ce programme ne s'avère être qu'un dédoublement des fonctions, une mauvaise administration des ressources pourtant limitées. D'autres organismes considèrent le programme comme une ingérence de la municipalité dans le domaine communautaire.

De plus, l'infrastructure entourant *Quartier en santé* est parfois mis en doute. « Si le quartier n'est pas prêt au concept on n'insiste pas. Par contre si tout est discuté et que tous sont d'accord, ça crée un climat de confiance, » rajoute le responsable de *Montréal en santé*.

### PERSPECTIVES PRÉSENTES ET D'AVENIR

Le 5 novembre dernier les quartiers Parc Ex-

tension, Villeray et Mercier-Ouest faisaient leur premier pas vers l'adhésion à *Quartier en santé*. De plus, les secteurs Ahuntsic, Petite-Patrie, Petite-Bourgogne et Rosemont prévoient suivre la voie.

Interrogé à savoir dans quelle mesure on peut espérer un Montréal en santé, Pierre Laurence réplique : « On ne change pas les gens du jour au lendemain. *Quartier en santé*,

c'est gérer différemment avec la communauté locale. Les organismes sont présentement très sectorisés; il faut voir à l'unification. »

Au Québec, 70 villes et villages suivent le programme *Ville en santé*. À travers le monde, la France, la Suisse et la Belgique ont aussi développé le concept qui originalement fut inspiré d'une recommandation de l'Organisation mondiale de la santé (OMS).

De plus, certains pays projettent d'étendre le programme. Montréal pourrait jumeler certaines de ses communautés ethniques à des villes étrangères désireuses de participer.



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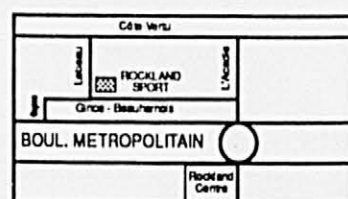
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## Regaining control of Cree health

**In asserting their right to self government, many First Nations are re-claiming control of their health care systems. Johnny Grant is a Cree currently enrolled in the Health and Social Services Management Programme at McGill and Concordia. He is organizing a conference on family violence stemming from the residential school experience.**

BY ARDITH WALKER

How is a conference on family violence tied to the drive towards turning healthcare over to community control?

I know for any programme to be effective it has to come from the people themselves. We have to learn how to use our own people as resources instead of always going to the outside. But first we have to bring in other First Nations people to share their knowledge with us. We can do this through conferences.

We are bringing in First Nations people from all across Canada who are working in different areas of healthcare — treatment centres, individual and group counselling. There will be workshops on guilt, shame, resentment and inferiority complexes; and healing circles for youth, women, men, and elders. It's time to get the healing process underway.

**How do residential schools tie in with organizing a conference about family violence?**

I am working on the issues of residential schools because this is something that is affecting me. All the social problems we are currently facing, including the substance abuse and family violence, stem from the residential school experience.

The conference is geared towards family violence because it's easier to get funding to deal with issues of family violence.

**How does the residential school experience bring about the problems that the communities are currently facing?**

At schools we were abused. We were physically, sexually and emotionally abused. The traditional way of bringing up children was lost when the residential school came into being. Entire generations grew up with no parenting skills.

Some people who lack parenting skills are too proud to ask for help. They won't ask "How should I bring up my child?" They continue to raise their children in the same way they were brought up in residential school.



DAILY PHOTO: KATERINA CIZEK

They are unable to break the cycle.

**How is the high youth suicide rate connected to the residential school experience?**

Residential schools continue to affect everybody in all our communities. Their effects are not limited to the people actually sent to them.

Right now the youth are not receiving enough attention from their parents, and they're not participating enough in their communities. We have to start asking the youth what they need and then trying to get them to do it for themselves.

Some of the kids have been abused and nobody will talk about it. Sexual abuse still has to be made public. It is still being kept silent in the communities because they are afraid of it.

**What are the primary health problems facing James Bay Cree right now?**

Alcohol and drug abuse are increasing right now, especially among the youth. This increase comes after the building of the James Bay Hydro-Electric development. The highways built for the project make the communities more accessible to people who wish to bring in and sell drugs. Right now this is a really big problem. Of all interpersonal offences 69% involve alcohol.

**What is the Cree nation doing to address the substance abuse?**

Mostly right now we are focusing on the youth. Some of those kids don't love themselves; they don't know themselves. With such high rates of alcohol and drug abuse we have poor role models. The youth think, "This is the way to go, it makes me forget all about our problems."

The National Native Alcohol and Drug Abuse Prevention Programme workers are focusing on prevention. They are concentrating on getting youth interested in alternative activities to get them away from alcohol and drug abuse. In Waswanipi, for example, they have a square dancing group.

**What kind of treatment is available for people who already have a substance abuse problem?**

Immediate treatment in cases of alcohol and drug abuse happens down south. These people have to leave their families to seek treatment elsewhere.

The treatment centres are run by First Nations people but they do not incorporate enough of our own spirituality. The government still controls the dollars, so they still control the treatment programmes.

Within the communities social and community workers are all trying to help through individual counselling, but the workers need more counselling skills.

**Are there any Cree treatment centres right now?**

We are working on it, but right now we are not sure when we will actually have a Cree treatment centre. The training of addictions counsellors has to begin immediately.

**Is there any resistance to developing a new health care system and raising awareness of issues of abuse?**

Within the communities there is a lot of denial, sometimes it's easier to deny abuse. I've heard people talk about residential schools and say "It didn't affect me."

The government is really stalling on providing the necessary funding for communities to start the healing process. They don't want to open the file on residential schools. If they acknowledge the things that happened at the residential schools they will have to start compensating for the affects of abuse.



# GAY AND LESBIAN COMMUNITY CENTRE

# B EYOND THE BAR SCENE

Take a stroll down Ste-Catherine Street. Head east. Notice the change in scenery as you pass St. Hubert and Place Dupuis. Welcome to Montréal's Gay Village.

BY CHRIS WOOD

The bars, porno theatres, sex shops and saunas are there, announcing their presence with loud and flashy signs. At night, when the place is packed, it might be hard to notice the non-descript second storey location of the Montréal Gay & Lesbian Community Centre.

The Centre was born October 17, 1989, with a paucity of fanfare possible only in Montréal. Two years later, despite numerous social programs, it is still struggling to gain recognition within the gay, lesbian and bisexual community.

"The Toronto centre has no problem coming up with a million dollars in funding," says Martin Duchesne, a volunteer and general secretary. "We have trouble finding \$25 000. That's our annual budget."

Although the Centre has a purely social mandate, people in the community sometimes don't want to have anything to do with it because they perceive it serves a political function. Duchesne said, "When it comes to politics people in Montréal say nothing."

Nevertheless he added, "We don't deal with politics here anyway."

Apathy is not the only problem threatening the Centre's success. There is also an increasing division between different sub-groups within the community. Most pronounced is an issue particular to Québec.

"There's no war between the French and English," Duchesne said. "But there is segregation."

He said the Centre tries to bridge the language difficulties by offering French and English courses to the community, as well as German and Russian.

Similar divisions exist between women — who have consistently been denied access to gay male establishments — and men, Duchesne said.

"We don't have a problem with it at the Centre. But it is a problem within the community. It's not very complicated — it's the attitudes of certain people.

Then there's the gay people who like to act straight and the people who are queens. It's almost more difficult to be accepted by people in the gay community than by heterosexuals."

Like most volunteer organizations, the Centre also has trouble making sure everything gets done. "Publicity and fundraising are big problems," he says. "We invested our money into a Halloween party last month... and we lost a lot."

## COMMUNITY ROLE

But things may be on the verge of change. Three weeks ago, the Centre hired its first paid employee, whose salary will be paid by the Québec government.

Despite the financial woes, the Centre is pressing on with its mandate to offer social services and to act as an information clearing-house. Most of the office space is now occupied by various local organizations, like Services d'accueil et d'accompagnement aux victimes homosexuelles d'agression, Gay & Lesbian Alcoholics Anonymous and Lambda Jeunesse.

Duchesne is especially proud of a recent effort to discuss gay and lesbian issues with a group of elementary school students. "We visited Polyvalent Ozias-Leduc, grade 5 and 6, to talk about gay life. The kids were receptive, but the school received letters saying that we don't have the right to tell kids that," he said.

"We regularly have parents call us. They want to know if it's contagious."

Although the Centre distances itself from politics, its major tenant is the Coalition des organismes des minorités sexuelles du Montréal métropolitain — a group that represents the needs of member organizations in the political arena. The two coexist in a mutually beneficial atmosphere, but serve separate functions. In 1990, the Centre was also

involved in founding a committee to discuss gay issues with the MUC police. The group includes over 40 police force representatives, as well as members of the gay, lesbian and bisexual community.

But apart from these dabblings into politics, the Centre is preoccupied with the particular social needs of gays, lesbians and bisexuals, something desperately needed in the otherwise nightlife-focused community.

"We have a gay archives — a library open to the public. There's an emphasis on AIDS prevention and we have the headquarters for Équipe Montréal, our sports team in the Gay Games," he said. Sports, often a taboo subject in the community, are emphasized by the Centre as a good way to meet other people with similar interests.

For those with more cerebral interests, there are meditation courses, gay, lesbian, bisexual and transvestite discussion groups and even an improvisational comedy troupe.

"We offer counselling for victims of gay bashing, which is very important. We have an annual questionnaire about gay life in Montréal. All this participation is good for the community," Duchesne beams.

In a city where it is difficult to get gays, lesbians and bisexuals active, the Centre seems to have met some success. Although the Centre's volunteers are willing to fill the vacancies in the community, money is crucial. "There are a lot of people who ask for services, who need help or to talk," Duchesne said.

"As long as there are people who need us, we need to exist."

**The Gay & Lesbian Community Centre can be found at 1355 Ste-Catherine East, 2nd floor. Open 14h to 22h. Call 528-8GAI.**

## DO YOU HAVE AN ENQUIRING MIND?

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DATE	TIME	LOCATION
Jan. 6, 1992 - Jan. 31, 1992	10:00 - 6:00	ID Centre, Room 206 Eaton Building
Jan. 6, 1992 - Jan. 24, 1992	Mon. - Thurs. 9:00 - 6:00 Fri. 9:00 - 5:00	Continuing Education Cashier's Office (Continuing Education students only)
Jan. 27, 1992 - Jan. 31, 1992	Mon. - Fri. 9:00 - 5:00	Continuing Education Cashier's Office

YOU MUST CLEAR ALL OUTSTANDING FEES OR FINES PRIOR TO VALIDATION. ALLOW SEVERAL DAYS FOR YOUR PAYMENT TO BE PROCESSED.



**"The feminist community is alive and kicking, it's just not kicking in sync," says Anne Golden, a member of a Montréal feminist video organization. Women's groups in Montreal aren't overly concerned with consciousness raising anymore. Instead, they focus on particular problems or the specific needs of women. What follows is a sampling of Montréal's grass-roots feminist groups involved in providing for women what traditional and mainstream services have not.**

BY KATE STEWART

## Women's organizations in Montréal dancing to their own beat

Groupe Intervention Vidéo (GIV) is a distributing centre for feminist videos. Its main clients are CLSCs (community health clinics), women's groups, art galleries and universities.

GIV started in 1975 as a production team made up of both women and men. In the early 80s, when GIV ran into financial problems, the women in the group transformed GIV into a distribution centre to secure its survival.

Golden explained the need for GIV in Montréal.

"Video art is marginalized, but women's art is also marginalized," said Golden. "There is a lot of great work being done that we want to show."

GIV has become a drop-in centre for women "who want to know what's going on in video, but who also want to find out what is going on in the feminist community," she said.

GIV makes a point of holding public screenings in non-traditional settings. They have been known to present videos in laundromats, presumably to reach women who might not otherwise ever see feminist videos.

There have been occasional conflicts over issues of censorship and pornog-

raphy. But, said Golden, "we reserve the right to show images which according to the government guidelines might be considered pornography. Even if there is disagreement, it is important to keep the lines of communication [within the feminist community] open."

The rental fees for the videos at GIV are much higher than those of mainstream video stores. But women's groups do get a

discount, and it is easy to arrange a screening at GIV. Info: 499-9840.

The Concordia Lesbian Studies Collective was born in 1987 when a group of lesbians at Concordia organized to pressure the administration to create a Lesbian Studies program.

"The coalition was set up to fight heterosexism in education," said Patrizia Tavormina, a member of the coalition. "Our mandate

is to educate both faculty and students so universities become a safe place for all lesbian students."

In the last three years, the coalition has succeeded in having three lesbian studies courses established at Concordia.

The coalition also invites prominent lesbian leaders and writers to speak at bi-weekly discussion groups. Discussion groups raise diverse issues including "Unlearning Racism," "Unlearning Anti-Semitism," as well as less serious debates like "Madonna, Dildos, and Dykes."

The coalition annually stages a lesbian art exhibit and a "coming out" stories contest.

"We are committed to fighting all forms of oppression. We make a point of linking them," said Tavormina. "People don't realize that lesbians, like everyone else, come in all ages, cultures, races and abilities."

For more info call the Concordia University Students' Association at 848-7474.

The South Asia Women's Centre is one of the most active women's centres in Montréal.

In 1981, five women from India, Pakistan and Bangladesh took a survey of women immigrants from South Asia. They found that these women felt lonely and homesick.

According to Sadeqa Siddiqui, a centre executive member, when they saw the results of survey they decided to form a drop-in centre.

"We found that the women did not feel comfortable leaving the home because they had difficulties with language, so we started offering courses in french and english," said Siddiqui.

The centre has recently started a catering service, "Les Bouchées D'Asie."

"We wanted to help the women develop job skills, but we couldn't ask them to do a lot of training courses, because their husbands decided whether the women could leave the home to take the courses," said Siddiqui.

The centre decided to use the skills the women already had to start their own business. When the catering service is well established, they plan to start a seamstress business.

The centre also holds discussion groups with invited speakers and a pot-luck lunch the last Friday of every month. Members also go to hospi-

itals to translate for patients.

The South Asia Women's Centre is at 3600 Hôtel de Ville. It will provide day care for children when women come to the centre, and a summer camp from June to August. Info: 842-2330.

The Native Women's Shelter provides temporary housing for up to sixteen First Nations women and children.

"The need for a Native women's shelter has always existed," said Anita Pratt, director of the shelter. "Women who have nowhere to go, nowhere to sleep, or who are battered can find safety at the shelter."

"The women who use the shelter can stay for as long as they need to," said Pratt. Although the shelter is often full, the staff rarely turn anyone away.

According to Pratt, the shelter is always in need of volunteers. "We try to match the skills of the volunteers to the needs of the shelter," she says.

For safety reasons, Pratt could not reveal even the area in which the shelter is located. Info: 933-4688.

Action Travail des Femmes has been working for affirmative action and job placement for women in non-traditional areas for fifteen years.

The group's greatest achievement was an eight-year suit against CN Rail which went to the Supreme Court. The court decision was the first time that an employer was forced to adopt a policy of affirmative action in Canada.

Many of the women who go to Action Travail have been in the home for many years, or stuck in a "women's ghetto."

J.C. Chayer, an Action Travail organizer, said "our emphasis is to get women into non-traditional jobs, usually in large companies with strong unions and good pension plans."

Action Travail helps women launch complaints against employers within or outside of the legal system. It will take employers to court if they have discriminatory wages or hiring practices.

However, such legal cases rarely go before the Québec Human Rights Commission. "The women often give up before it goes that far because they feel alone and isolated in the workplace," said Chayer. Action Travail works to change this. Info: 768-7233.

The Women's Centre of Montréal offers many

services including support groups for incest survivors, assistance for immigrant women and their families, job counseling, legal information and a clothing exchange.

One of its most important services is the Centre for AIDS Services of Montréal for Women. Kathryn Roston, president of the AIDS Centre, explained why the needs of women who are HIV positive are different from those of men.

"Women are doubly discriminated against," she said. "The media tells them it is their fault. They are characterized as prostitutes and drug-users." According to Roston, these attitudes also suggest other women are not at risk.

Often, said Roston, women must take care of their children and their dying partner, so their health deteriorates twice as fast.

The AIDS centre holds information sessions, education and prevention seminars, group and individual support, accompaniment for women who go to get tested for HIV, and legal counseling. It also provides child care for women who attend its sessions.

The Women's Centre and the women's AIDS centre are involved with several community and women's groups. They are good place to call for information on just about anything having to do with women and are always looking for volunteers. The Women's Centre's number is 842-4780. For the women's AIDS centre, call 844-5989.

The Montréal Assault Prevention Centre organizes self-defense courses and participates in the organization in the annual "Take Back the Night" march since 1985.

A philosophy of prevention underlies "Safety Skills," a self-defense course offered to women. The 14-hour course includes assertiveness training and self-defense techniques.

The group has held this course at McGill residences and Concordia University. All instructors are women.

The next "Safety Skills" course the centre is offering will be held December 8 and December 15 at their studio near métro Mont-Royal. The cost is \$75 for the entire course. Info: 284-1212.



# Intentional communities: A wanderer's guide



*Some communities arise spontaneously, others far more deliberately.*

*If you feel adrift in your own urban or university setting, the virtues of an intentional community might appeal: close-knit relationships, rural locations, communal work and economies.*

*Though some of the following groups don't seek new members, all welcome visitors and could serve as a springboard for you in redefining values or forging new lifestyles of your own.*

COMPILED BY KATERINA CIZEK, SARA FISHER  
AND ERIC SMILEY

## **SANDHILL** Route 1, Box 10 Rutledge, Missouri 63563

"We're a secular community," says Evan, one of the members. "And no guru, no leader as such." Sandhill members hold their land in common, and they supplement their income from selling at retail stores and co-operative warehouses. What do they sell? Neat stuff: sorghum beans, bees and honey, mustard and radishes.

Eight adults and one child live at Sandhill. Sandhill also runs a co-operative publishing house called Community Book-Shelf, that runs titles like *Builders of the New Dawn*, *Women in Search of Utopia*, and *The Cotton Patch Evidence*, a book about an interracial community in the Deep South started in 1942.

Sandhill's not really looking to expand. They do like visitors though, who are welcome to write or call. They prefer that visitors stay at least a week.

## **APPLE TREE** PO Box 5-FL Cottage Grove, Oregon 97424 (503) 942-4372

Not too long ago, this community gave up income-sharing.

"People who are creative need room to express their individuality," said Karen, a midwife presently living at Appletree. "And we need to leave behind outdated models to respond to an evolving situation."

Appletree houses about ten adults and nine kids on 23 acres "in the bottom of a bowl surrounded by a ridge with evergreens," she said.

Only three are members, who

hold the land in common. Most living there are artisans in one way or another. For example, there's a blacksmith and a renaissance-style garb designer.

Karen attributes Appletree's success to the fact that "all the people here are involved in recovery work — not carrying the legacy of the past but looking to the future." They also have "a specific earth-based spiritual focus" — not as Wiccan as Starhawk, but close, she said.

They're hoping to get more members to share the land, and visitors are very welcome.

## **DUCK MOUNTAIN CIRCLE** Box 41 Boggy Creek, Manitoba, R01 0G0

This farm became a community in 1974 after a trip to a conference at the now-defunct Dandelion community in Eastern Ontario. Duck Mountain houses one family, 2 adults and a few children. Kids are home-schooled. They're looking to enlarge to up to 15 families, and they've got 160 acres of land to do it on. Interested visitors should write ahead.

## **CEEDS** (Community Enhancement and Economic Development Society) Box 8, Mlocene Via Williams Lake, B.C. V2G 2P3

CEEDS is in the process of getting a land trust. About 20 people with one child live there, and they add to their income through market gardening cabbage, tomatoes, carrots, and so on. They've been around for about 15 years. Visitors are welcome.

## **MORNINGLORY FARM** RR 4, Killaloe Ontario K0J 2A0

One of the oldest of the bunch, Morninglory has been around since 1969, and only one original member has left. Ten adults live there now. They've also got lots of kids — seven, who go to an alternative school outside the community.

They own their land in shares, which are divided amongst six people presently. Families live in separate houses so that people can have their own space. They like visitors.

## **SPRINGTREE COMMUNITY** Rt. 2, Box 89F Scottsville, Virginia 24590

Springtree members have learned a lot in their 20 year history.

"We know that the septic tank has to be as clean as our interpersonal relationships," said Toots, a member of Springtree.

She describes the community as an eclectic one, with two



members work in nearby Scottsville, freelancing in it. They have 100 acres of rural land and pastures, a philosophy and got together to garden and grow lives."

With five adult teenagers left within the community, members to say good-bye up there," said. They also "ne-

# Arcosanti: A community,

*They went to the desert to realize an architectural and philosophical vision. In the summer of 1970, Paolo Soleri and two dozen of his students set up camp in the arid Arizona wilderness.*

BY ERIC SMILEY

Over the last 21 years Arcosanti has taken shape on a mesa, 65 miles outside Phoenix. It is a model of Soleri's "arcology", a marriage of architecture and ecology.

"Arcosanti is the construction site of an 'urban laboratory'; an experimental town which will demonstrate Dr. Soleri's concept of arcology," said Sheila Guarnagia, workshop coordinator at Arcosanti.

Soleri is an architect, born and trained in Italy. He was a student of Frank Lloyd Wright, but left before completing his apprenticeship.

For the last 34 years he and his wife Carolyn have operated the Cosanti Foundation, which operates Arcosanti.

Arcosanti is built on a small piece of

marginal land and is intended to eventually hold 5000 people. Because it uses all three dimensions, as opposed to the "urban sprawl" seen in nearby Phoenix, it will occupy only 2 per cent of the land that would be occupied by a conventional city of similar population.

No one in Arcosanti would live more than a few minutes from anyone else. Travel

would be by elevator, escalator, bicycle or foot. There would be no automobiles, parking lots or gas stations.

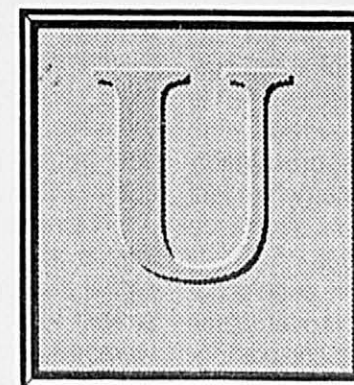
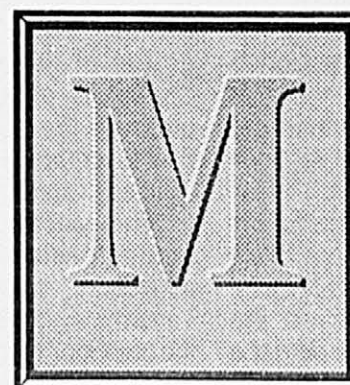
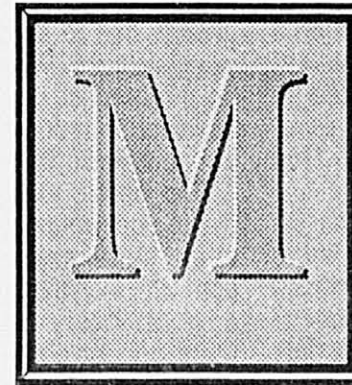
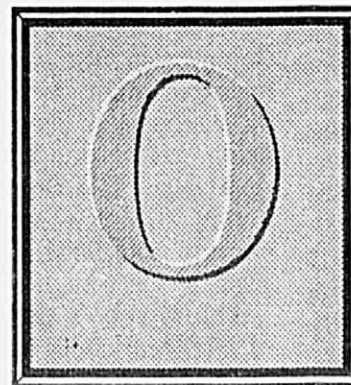
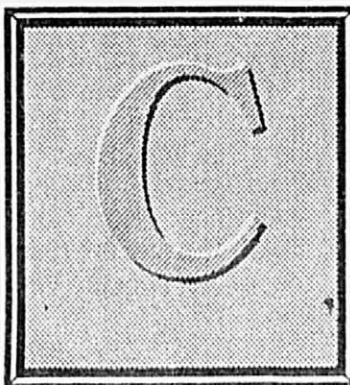
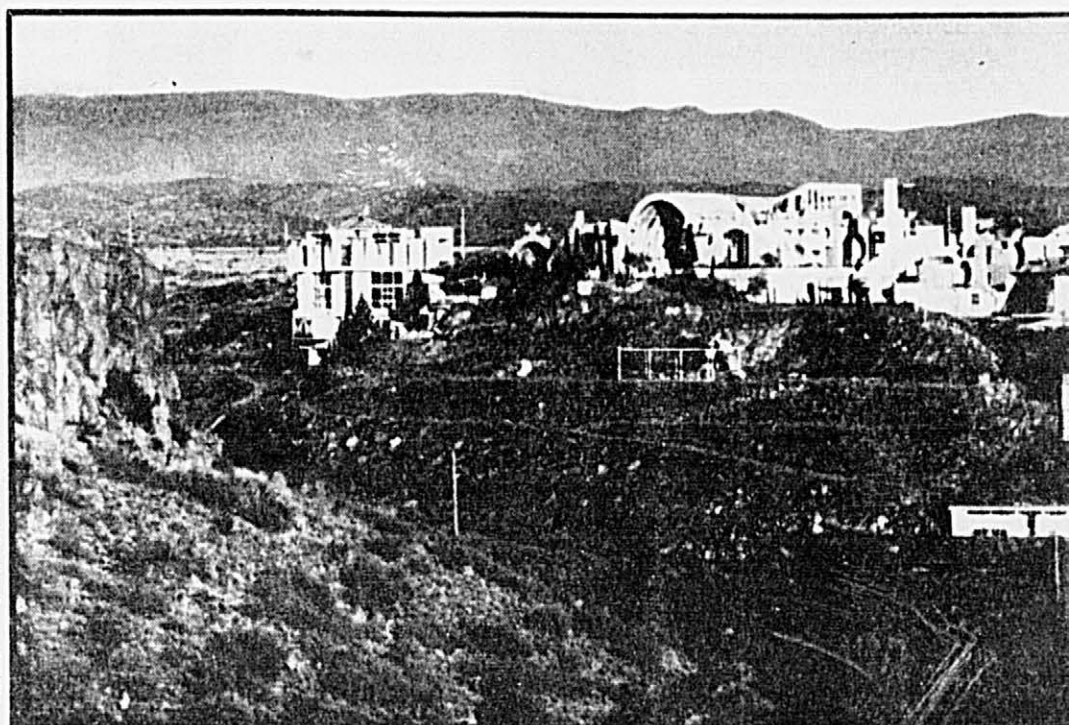
Arcosanti exists entirely on funds raised from tourists, the sale of Soleri's wind bells and fees from various workshops offered there.

Presently there are 36 residents at the site. Shirley Starr, who is in charge of public relations, says they need a criti-

cal mass of 5000 people to start. "The way this will work," she said.

Soleri believes never truly built because Arcosanti is 99 per cent complete. "If he said, 'If 99 per cent of a house have piano music, Arcosanti is not a construction site disagree."

"I don't pay much any more," Guarnagia. "nity."







dream of being a large community." But their interest in gardening and farming have led members in interesting directions. One member is now working on an agroforestry project with honey locust in England.

They welcome visitors upon correspondence.

#### **DRAGONFLY FARM** Lake St. Peter Ont. M5W 1P2

The original folks, all from south-western Ontario town Kitchener, founded this community in 1979. Ten people live there now, with one child, and they've been around for three or four years.

The land is held in common, and they supplement their income with odd jobs outside the community. They also sell petunias, pansies and organic veggies from their greenhouse.

One member attributed the success of the community to "a tolerance for one another and a certain economic security." Visitors are welcome, just write or drop by.

#### **THE COMMUNITY IN ISLAND POND**

Box 443

Island Pond, Vermont 05846

#### **THE MYRTLE TREE FARM**

Box 122

Waterville, Nova Scotia

B0P 1V0

Ever been to a Dead concert and seen a big cream and maroon school bus in the parking lot offering first aid? Or perhaps you've been handed a copy of the magazine *Grateful*, a collection of true confessions by ex-deadheads who have discovered love through god.

The Island Pond Community hits Grateful Dead concerts to get new members. Their god is Yoshua, or Jesus.

But critics warn that the community is not what it makes itself out to be.

Terry Anderson, a Vermont resident, refers to the community as "friendly faced fundamentalism."

According to Anderson, the community's store in Burlington

Vermont, has recently been the focus of several boycotts. The Burlington Women's Council has helped organize the boycotts and protests against the anti-feminist and anti-gay statements that appear in their other publication, *Back to the Garden*.

Several organizations are also concerned with the communities' positions on the role of women and corporal punishment, Anderson said.

In the mid-80s, state police raided the community and removed the children, due to allegations of child abuse, said Anderson. The court, however, de-



## or just a construction site?

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ves arcology has been tested be- anti is only three e. In a recent eivity magazine you have three piano, you don't music."

often stated that ot a community, ction site. Resi- ee.

attention to that more," said It is a commu-

Currently there are three children living at Arcosanti and Guarnagia cited this as proof that a community exists.

David Retzlef, a McGill architecture student, is one of thousands who visit Arcosanti every year. He is living at Arcosanti until March and agreed that Arcosanti is a community. "It's a very small community, but it is still a community," he said.

"We are trying to set up a community body, to address the interpersonal problems," added Retzlef.

Guarnagia says that they are trying to address resident is-

sues although the residents group is "still in the formative stage".

According to Starr, to become a resident you have to complete a workshop. Then, if you would like to live there and they would like you to live there, and there is a job, you get in.

The five week Arcosanti workshop includes a one week seminar and four weeks of practical construction work. Retzlef has been at Arcosanti for 8 weeks working on minor construction and maintenance. Participants usually do work in various aspects of construction, such as form and steelwork, concrete and masonry, plumbing, electrical wiring and welding.

"Once you're staying here, you get to expand a far more practical side of knowledge," said Retzlef.

It gets difficult sometimes to separate Soleri's philosophy from the philosophies of Arcosanti residents. Cities are essential, Soleri believes. Arcology is meant to restructure the urban environment because everything happens in

urban areas. Complexity is where things happen.

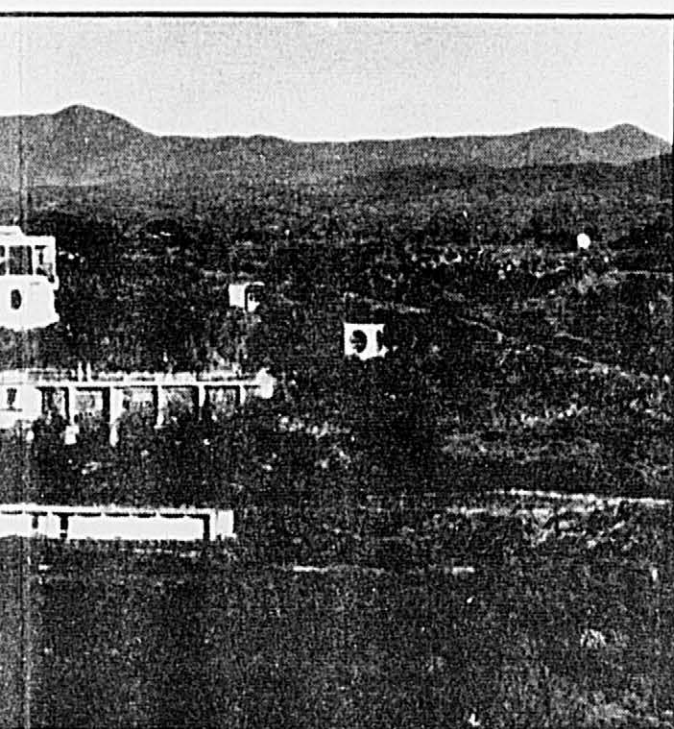
The name Arcosanti incorporates the Italian words *così* and *anti*, meaning "before things." This refers to a time before humanity became obsessed with material possessions.

Paolo Soleri believes in living frugally. He believes that we cannot continue to live in an extravagant way and this is expressed by the life style at Arcosanti. "You don't need as much when you live here," said Retzlef.

In an Arcology, schools, employment, retail, cultural amenities, and fresh produce would all be within walking distance. The idea is to attract a 24-hour presence.

Arcosanti is an expression of an alternative to the ecological nightmare of our suburbs. It cuts down on the duplication of building materials and energy used by separate houses, while providing access to the countryside, and even placing wilderness close at hand. While living in a way that is more harmonious with the environment, residents would regain a sense of their interdependence with nature.

Arcosanti can be reached at HC 74, Box 4136, Mayer, AZ, 86333, or call them at (602) 632-7135.



termined that there was no proof of actual abuse and the children were returned.

Similar communities exist throughout Vermont, Massachusetts, New Hampshire, Nova Scotia, New Zealand, Brazil and France.

A spokesperson for the Myrtle

Tree Farm in Nova Scotia told the *Daily*, "If you don't have god — who is love — you don't have a community. In this community nobody runs after their own interests, but after the interests of god."

**For those of you who want to travel across the ocean blue, or just out of North America, here are a few addresses of networks and communities:**

#### **INTERNATIONAL COMMUNES NETWORK**

##### **COMMUNIDAD**

Box 15128

10465 Stockholm

Sweden

##### **LIFESPAN COMMUNITY**

Townshend, Dunford Bridge

Sheffield S30 6TG

England

##### **KRUISTO**

Apartado Postal 174

Guérro Negro

Baja California Sur

Mexico

#### **COMMENT**

## Children, converts and adoptees

From Old Order Mennonites to virtual realities, what makes a community successful? And for that matter, what makes a community at all?

Communities can be almost anyone, anywhere: people that are threaded together by history, identity, beliefs or ideas. But sometimes, the thread isn't enough to hold everything together.

Control and participation become key issues in the success of communities. And many communities the *Daily* talked to are mobilizing precisely to get that control—Québec towns and neighbourhoods redefining health services, desert habitants molding their own walls and roofs, cyber-punks hacking the rich to give to the poor, women in Montréal putting their realities on video....

Control in itself is not enough. The communities that we spoke to all stressed the importance of future growth. Whether children, converts or adoptees, a healthy number of young'uns are considered a must.

But how far can a community grow while still maintaining self-control and active participation? Arcosanti puts the cap at 5000, while residents at Sandhill are happy at eight. This raises the question of putting the outside world on the other side of the fence. Who gets in, who stays out, and how are these decisions justified?

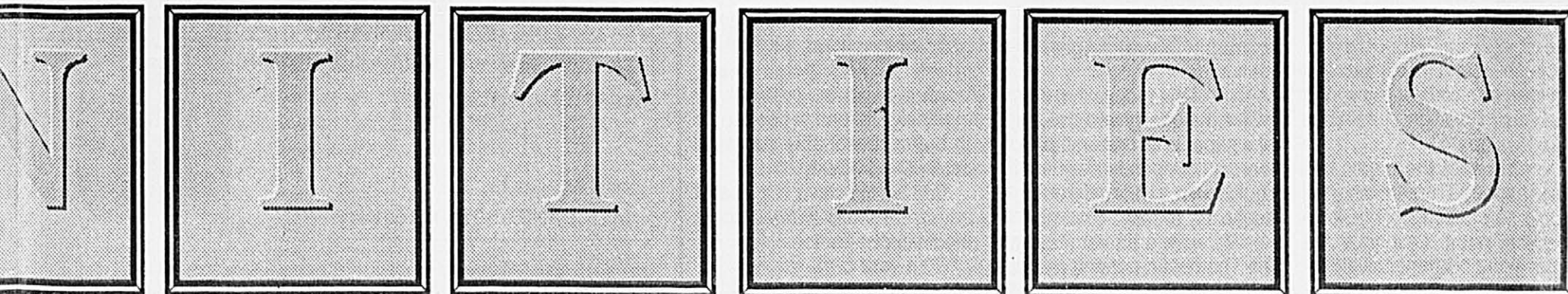
All these communities recognize the importance of reaching beyond that fence. Networking connects groups and makes available a larger resource base. The Gay and Lesbian Community Centre of Montréal reaches out to schools, members of *Montréal Serai* use theatre. Information, people, support and communication can all lead to more control.

But sometimes communities aren't that simple. With mail-art and virtual reality, the network is the community. And unfortunately, we couldn't reach any spontaneous, short-lived communities — spontaneity by its very nature being difficult to pin down.

With this issue, the *Daily* hopes to explore new ways of understanding and creating communities. We hope that the information and perspectives presented here will prompt you to take another look at your own sense of community, and perhaps take a chance on some new connections.

Katerina Cizek  
Alex Roslin  
Robin LeBaron  
Kristen Hutchinson

Dan Robins  
Eric Smiley  
Peter Clibbon





## "Man bites dog": Once a week

*Community papers have a different feel and focus from large dailies. They cover local issues, in which community members can often be actively and effectively involved. And they provide an opportunity for community input and discussion.*

BY ROBIN LEBARON

**B**ut the number of locally-owned community papers is dwindling, as the Thomson and Southam chains and Conrad Black's media conglomerate snap up many of Canada's formerly independent papers. For many papers, the entrance of the big chains may mean reduced editorial control, or poorer news coverage.

The Daily talked with the editors of several local independent papers about the role they play in their communities.

Several years ago the federal government proposed building a bridge across the nine-mile gap separating Prince Edward Island from the mainland. Local publisher and editor Jim MacNeill outdid larger chain-owned dailies in covering the issue, hiring a freelance writer to investigate for several months.

"A lot of the stuff we printed had never got out before," said MacNeill, publisher of PEI weeklies *Eastern Graphic* and *West Prince Graphic*. "We showed where public works Canada is sadly lacking in many ways."

MacNeill, who also serves as the current president of the Canadian Community Newspapers Association, said the government kept studies on the financial and economic impact of the bridge hidden while engineers pushed ahead on the project with little regard for cost.

News coverage focussing on local issues is one of the most important services community papers provide, according to most of the editors.

"A local paper needs to cover two things well: municipal politics and junior hockey," said Robert Verdun, co-founder, publisher and editor of the *Elmira Independent* located in Southern Ontario. "It needs to be relevant to the community."

Verdun attributes much of his papers success to its active news coverage. He thinks the *Independent's* news coverage has made important changes in the Elmira area in several ways.

"We're extraordinarily strong on municipal government issues," Verdun said. "We've raised the standard of municipal government considerably. We ride hard on secret meetings and developers."

Verdun said the paper has also exposed environmental problems caused by the local chemical plant. Last year the paper won a Michener award for

its investigative journalism on pollution.

The *Elmira Independent* has led two successful campaigns against rendering plants, which convert animal wastes, during the past 20 years, according to Verdun.

Christa Grace-Warrick, co-editor of the *Island Times*, said her paper helps residents of five small islands, lying between Vancouver Island and the BC mainland, share solutions to common problems. It develops a feeling of unity among the islanders.

News isn't the only thing community papers run. Most feature articles on local interests range from local artists, wildflowers and wine columns on BC's Gulf Islands, to little leagues in Central Ontario, to dogs and street paving on PEI.

Many provide community members with a forum to debate issues. Joyce Carlson, publisher of Salt Spring Island BC weekly the *Gulf Islands Driftwood*, boasted one of the largest letter columns in the country.

Local papers have their particular idiosyncracies. The *Daily* phoned co-editor Christa Grace-Warrick just as she was dashing off to catch a ferry to Tsawwassen, on B.C.'s lower mainland. She planned to participate in a four hour on-ferry meeting during the ride to Tsawwassen and back.

"It was the only time we could all get together," she said. It's a graphic illustration of a paper adapting to the local ferry-determined rhythm of island life.

The quality of local papers

a lot more effort into newsgathering," MacNeill said. "The Thompson papers don't do any investigative work."

MacNeill, said a quarter of the subscriptions to the *Eastern Graphic* come from Charlottetown, 30 miles away, mostly because the quality of the paper's news is superior to the city's Thompson owned dailies.

Verdun and MacNeill said in most cases the large chains restricted their local papers by paying too much attention to profit.

"There's a world of difference between our management style and the Thompson papers," Verdun said. "The Thompson papers are too tight and they won't allow resources to be spent without a big return. They don't spend enough on news."

But both agreed some exceptional non-independent local papers were as good as independent ones.

The larger chains have been moving in on the local paper market during the past few years. Thompson and Southam went on a buying spree three to four years ago, according to MacNeill. Although they've slowed down since.

"They're digesting what they bought now," Verdun said. "Local papers are much harder to manage than big dailies."

But the number of independent community papers is still shrinking. MacNeill, said more than half the local papers in Canada were owned by large chains for the first time last year.

Of seven hundred English

**"A LOCAL PAPER  
NEEDS TO COVER  
TWO THINGS WELL:  
MUNICIPAL POLITICS  
AND JUNIOR HOCKEY..."**

varies considerably along with the regional quirks. "Some community papers are only bulletin boards," Verdun said. "We take a much more aggressive stance."

One of the factors that determines the quality and coverage of a paper is its ownership. Editors said independent ownership could make a lot of difference — especially to news coverage.

"We work a lot harder [than the Thompson papers] and put

language papers in the association he estimated that 370 to 380 were chain owned.

The big chains' move into community papers has driven prices up to a point where, Verdun says, its prohibitively expensive for one or two people to buy a reasonably successful established weekly.

But he did have a piece of advice for those worried about media centralization.

Start your own.

## ESPACE HAIRCRAFT

coiffure

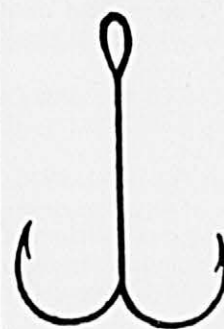


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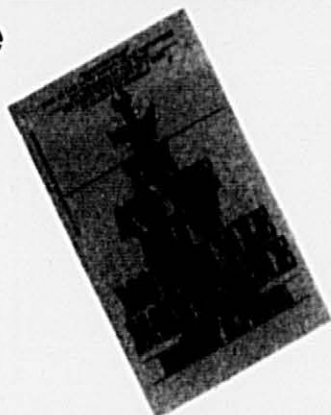
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-- Robert M. Pirsig



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# Jump into the mail stream

**The Network.**

To an outsider, this term might as well say, "the Moonies", or "the Amway pyramid" or "ABC-NBC-Reform Party-Republican".

But to 'networkers' themselves, the cultist buzz of the word is inaudible in a cacophany of joyful sound. The network to them is a place where friends, collaborators and artistic kin connect. The network to them is a community.

BY CARL WILSON

According to longtime Iowa networker Lloyd Dunn, "The network is a loosely connected group of people. Many are not even aware they're networkers."

But, Dunn emphasised, "They're people who work together in different places, using the mail as their medium. They go to the network for support, to achieve common goals, just as people will in a local community."

North Carolina mail artist Mark Kingsley suggested links between this spirit and a 'folk' tradition. "Many people are mail artists without knowing it," he said, "by altering envelopes, decorating them with wild stuff... This is a basic impulse, and the rest is only so much political baggage."

Amidst a jumble of ideologies, intentions and aggressions, what all networkers have in com-

mon is answering the mail. The postal system itself becomes an artery through which ideas, images and words are passed to the limbs of the 'network'. The ideal result, as New York mail artist David Cole once said, is to "forge a universal language of the heart."

In practical terms, according to mail art network pioneer Chuck Welch (in a recent issue of *Art Papers*), this means "senders and recipients from around the world daily exchange expressive, provocative mail by recycling the contents and altering the surfaces of mailing tubes, envelopes and parcels. In time, these original collaged surfaces resemble large plimpsests of artist postage stamps, rubber-stamped images, cryptic messages and slogans..."

"The artists use media like papermaking, painting, audio, video, computers, artist books, electrostatic copy art, xerox, stamp art, zines, and performance art."

The medium, despite McLuhan, is irrelevant. The real conduit is the mail, the act of exchange, reinvesting value in creation, gift and receipt.

Dunn, who also exchanges musical assemblages under the brand of "the Tape-Beatles", attributed the unique nature of the mail art community to the mailing process.

"The time frame is more expanded, just by the slowness of mail, and perhaps as a result, people tend to be very open-minded, ready for just about

any kind of input," Dunn said.

**ANY NUMBER CAN PLAY**

Mail art's accessibility has set it apart from dada, surrealism, cubism and any number of other art 'communities' that have arisen from the avant-garde since the turn of the century.

These movements have often been rich in content but their membership has been restricted by geography, merit or ideology, resulting in exclusive mindsets that undermine their own adventurist ideals.

Mail art is quite the opposite. As Bob Grumman, a mail art and "experiodica" columnist for networking zine *Factsheet Five*, once put it, "Mail art is simply the art that people share with each other through the mail."

And while some mail artists prefer to restrict the network's boundaries to those in contact with the ever-expanding core group, Grumman noted that even in that case "anyone can join the network simply by sending something artistic to some other person already in it."

From mail art's origins in the '50s and '60s, this question has drawn a line in the sand between elitists and

When the Flow System of mail boundaries eases in the allowing remove from the place it with the interchange balked.

"Omaha terms was a

that the older parts of the network did not welcome: It opened up too much territory, it reduced the elite and special quality of information access and control that some mail artists had at that time... It was another thing altogether for an unknown high school chemistry teacher or a bus driver or a housewife to enter the network, with its implications of equality," wrote OFS organiser Ken Friedman.

**GROUP ART SEX**

Since that early opening, the community — the exchange and sharing — has itself become the art.



populists. 'Omaha terms' exhibit art blew all to smithereens early '70s, spectators to pieces of art wall and retheir own, mate-expurists

Flow Sys-



# Requiem for a restaurant

Once upon a time, the corner of Milton and Ste-Famille had only a grotty burnt-out sub-basement grocery store, left empty and dreaming of new tenants. In this place a decade ago was born an alternative, worker-managed café/community space.

BY SARA FISHER

A group of friends with a mix of leftist, anarchist, and socialist political views — people living in the neighbourhood, some of them from McGill and Concordia — got together to create a community space and an inexpensive eating establishment owned and managed by its workers. All the labour was shared, decisions were made by consensus, and an honest attempt was made to respect everyone's point of view and capacity to participate.

Our long-term goal was to provide jobs for the Café's workers. Café organizers also intended to turn all profits back into the community through a variety of projects — a library, great music and poetry, tasteful and tasteless theatre, films and storytelling, political events and speeches of great importance and political fiascos.

Some days, the health inspectors zoomed through approving everything while the roaches raced behind toasters and the tap dripped. Once a customer wanted to adopt a rat that staked out territory under the fridge (it was really big and ugly).

Fights broke out between the people who supported the wearing of hairnets in the kitchen and the people who didn't. Friends, neighbours, kids and strangers packed into the Café on Sun-

days for great pancake and crêpe lunches.

But the Café Commun/Commune never realized the goal of providing jobs for its members, folding three years ago.

A million theories exist for why the Café failed to make money — the location was bad; support from the neighbourhood fluctuated; the internal disorganization got out of hand; the quality control of the food served was erratic; the clientele offended each other, and so on.

Most importantly, the city taxed us to death, and our landlord became extremely unsympathetic to our project, upping the rent. The surrounding community — in 1981, still a decidedly progressive one — became "yuppified" and developed zero-tolerance for the eccentricities of the café habitués. And as the finances worsened, morale went into the toilet.

But despite its financial troubles, Café Commun/Commune provided an important alternative community space. The point is not whether the Café or a similar project has a long or short existence. A community is not just a spatial concept. It also represents collectives of people with shared values and a genuine desire to work together and create things cooperatively.

That common bond made things happen at the Café. It

gave people a space where their rights were respected.

Although the Café struggled — like all communities intentional in nature — to maintain principles of egalitarianism, non-sexism and the like, it sometimes failed and had its share of problems and contradictions. Still, it seemed to me that it represented an invaluable ideal in the neighbourhood. There is nothing to replace it.

I still miss it, flaws and all.

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# Exposing the barrens of globalized culture

**Daily:** How does *Montréal Serai* understand culture?

**Bourse:** Most of us have been living in Québec for a long time. We came to a point where we felt this whole business of multiculturalism had come to a crossroad.

It was maybe a good idea when it was created, but basically it got used at election time by politicians with a hidden agenda. Multiculturals themselves never got a chance to define multiculturalism.

We also felt a need to get out of these ethnic ghettos. One of the first things we did was perform one of my plays at the Centaur Theatre.

**How do your plays go beyond multiculturalism?**

Multiculturalism is just this song and dance kind of thing. There's lots of government money for that... I mean there used to be. It's now being cut.

I think there's a place for that. I don't exactly despise it.

But I think multiculturalism is used to keep people of colour and people of other backgrounds in ethnic back-alleys. This idea of promoting cultural diversity by having pro-multiculturalism floats in the Canada Day parade is very wrong.

We just finished doing the play *The Death of Abbie Hoffman*, and last year we did *Nobody Gets Laid* about the Oka thing, Québec, Montréal... 1990. We feared at the time that there was a rise of tribal nationalist consciousness in Québec. As a result, we tried to locate the Oka play in the reality of a city where 40 per cent of the people are not anglophone or francophone.

**What kind of reception do you get in Montréal?**

We find that the anglophone media is very conservative — extremely worried about doing the wrong thing. They're worried about what Pierre Foglia will say, or what these absolutely crazy xenophobic francophone radio commentators say on these live shows, just whipping up racism all the time. So, they are afraid of anything that is critical of the dominant culture.

They don't like us because we are avant-garde, and we experiment with a lot of things which other theatre groups don't do.

Anglophone theatre is still doing *Pygmalion*, Harold Pinter, Tom Stoppard, Neil Simon, adaptations from Shakespeare, maybe some Jacobian play adapted to Westmount.

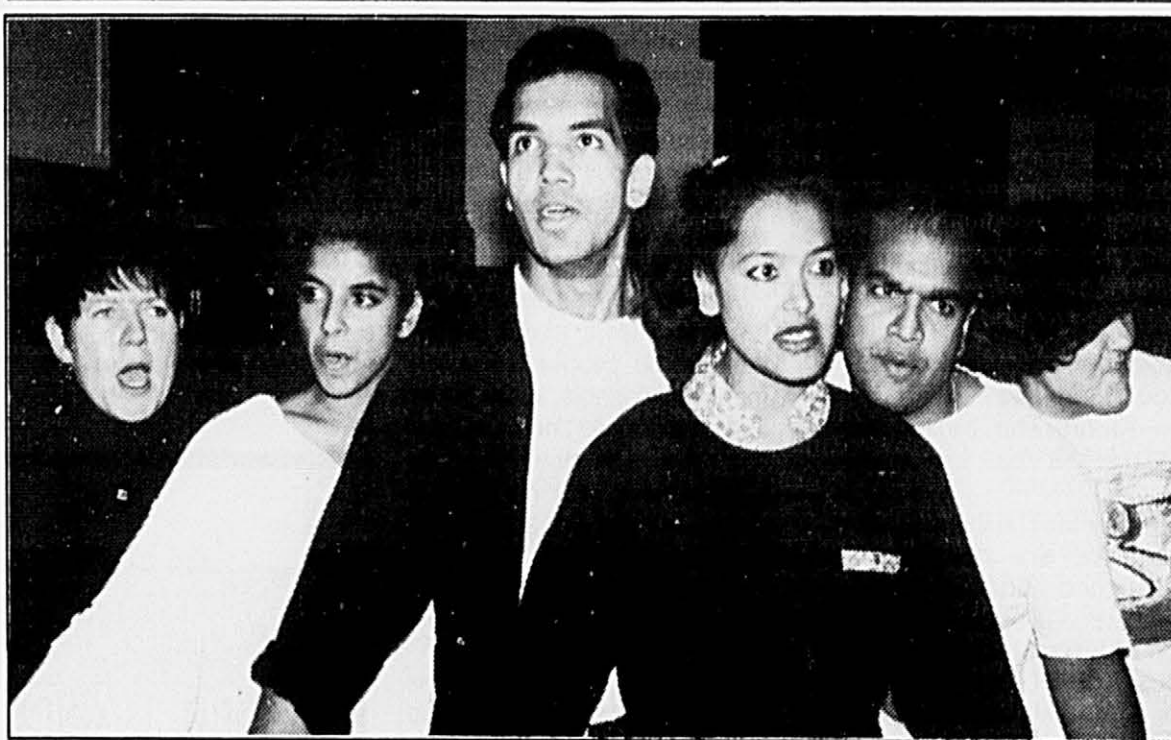
Nobody's doing the crazy

**Hipness is what's missing from culture these days, especially if you're a non-WASP trying to get by in the perpetually lifeless anglo community of Montréal.**

**Rana Bourse and some of his friends got so fed up they decided to start *Montréal Serai*. The magazine, now in its fifth year, attempts to disrupt the boundaries of culture and politics, and to develop a progressive culture which can respond to the Hollywoodism of the 'global village'.**

**Bourse says the current reactionary climate simply makes the need for an oppositional culture that much greater.**

BY ALEX ROSLIN



Members of *Serai* performing *The Death of Abbie Hoffman*

stuff. There are no progressive cultural trends. Mind you, francophones are doing really super-hip stuff.

What's also problematic about the Montréal scene is that the people who are 'progressive' are so unhip. Take this whole debate about political correctness. It is a very boring debate because there's no action around it. It's fine to be politically correct. I think people have to fight racism tooth and nail.

But to debate these issues on campuses and in political groups I find very boring. What we need is activity around belief. We're not doing much about all our beliefs. And the new world order is triumphing.

**Why do you think the multiculturalism policy exists? Is it a kind of corporatist strategy to use grants and cultural festivals to co-opt the leadership of minority groups into the racist system?**

First of all, Canada needed a *raison d'être*, to prevent the United States from sweeping in. In the U.S. they're harping on the idea of the melting pot. So, in Canada they decided to differentiate us by saying we're a

multicultural nation.

Multiculturalism also suits Canada for economic reasons. Canada's economy is collapsing. Now the government has decided to revive the economy on the backs of immigrants. This is why Canada accepts so many immigrants, not because it's any more humanitarian.

Immigrants are always willing to work hard for little money. Multiculturalism provides a kind of gloss for the way the government wants to use them for the economy. It makes Canada look tolerant.

It is also a way to accommodate the immigration without changing the existing make-up of the society. What they don't want is for multiculturalism to fall into the hands of multicultural activists.

One of the most interesting things I've read in *Serai* was an interview between your wife Delores Chew and a filmmaker from India. They talked about how the government imposes a bureaucratic concept of multiculturalism and

**ethnicity on minority peoples. What cultural alternative do you present?**

I think more and more that the world is becoming too much a global village. I hate to use that word because it has all sorts of negative connotations.

What we're trying to create is "interculturalism". One example of what we do is in the music we use in our plays — we combined Western music with Indian beats, reggae, funk and jazz guitar licks. This response is becoming more important as a response to the globalization of cultures.

We're not trying to make a happy cocktail. I'm not saying roots must not be preserved. I'm not saying dilute anybody's culture. We just think people have to be able to relate to each other in a constantly changing world, without having to take recourse to so-called roots.

Today, we see the bombing of Baghdad live. They've got

cruise missiles fitted with cameras, and the camera actually goes all the way into the target before it stops transmitting.

So, there's no time to digest anything. Electronic images appear so fast that there's no time to think. We're becoming too cosmopolitan — too urban. Industrialization is inexorable. So we can't say let's go back to our villages.

I feel interculturalism means being proud of our background, but mixing and producing new things.

**Do you think it depends who's actually doing the mixing? Hollywood likes to "break down cultural barriers" too...**

You're absolutely right, that's why I hesitated to use the word. The global village means the United States breaking down trade barriers in other countries and hitting every country that does not have an industrial infrastructure. Obviously I would be opposed to that kind of stuff.

The idea is to have an oppositional interculturalism in that context.

You know, we have a lot of experience applying for grants and never getting them. And the people we talk to in the government offices have no concept of where we're coming from.

They tell us, "Oh, you don't dance. Maybe we could find some money for you if you could sing."

People these days don't have time to think. Forty per cent of high school students are dropping out in Québec. What kind of intellectual framework or culture can exist here?

**But most cultures arise naturally out of a certain social base. You're talking about a culture that you're trying to recreate, intentionally. Do you think that's a problem?**

We definitely have reached a point where we want to create something. It's a big, major task. We've survived for five years — and we have no money left after we did the Oka

play because the Québec government cut off all our funds. But we've survived because our mission is not just to write poetry, but to create new cultural ideas.

It's time in history to create something that's opposed to everything that is now. Not in an anarchist fashion. But the barrens of culture today have to be exposed.

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**IT'S TIME IN HISTORY TO CREATE SOMETHING THAT'S OPPOSED TO EVERYTHING THAT IS NOW.**

— RANA BOURSE



# Notes from the ant hill



DAILY PHOTO: LAUREL HUGHES

**So there you are the first day, alone, among hundreds of other people in your residence you've never met before, with no idea how you're going to survive this next year. Scared shitless? Is this any way for people to live? Can residence ever be anything like a real community?**

BY DAVE LEY

To help answer these questions, we brought together a group of eight people from the different McGill residences, to see how people do survive, and how each residence fares compared to the others. Zoë Odei (Solin Hall), Linda Cho (Royal Victoria College), Bob Kim (Douglas Hall), Oniel Battacharyya (Douglas Hall), Karrin Piegaze (Molson Hall), Lew Breden (Gardner Hall), Mika Bareket (Gardner Hall), and Carole Constant (Molson Hall), got together to shoot the shit about life in rez.

**Well, do you think residence is a community?**

[A chorus of 'I do' springs up from the group.]

Lew: It's a community because we all live the same area, and have basically similar experiences—the stresses of school and stuff.

Mika: We're all first year too, so most of us are going through similar things.

Zoë: The biggest thing that makes rez a community is living together with lots of different types of people and learning to accept who each other are.

**Is residence a successful community?**

Bob: Oh ya, for me at least, but I know for some people the residence thing just hasn't clicked.

Carole (who is moving out in January): Well, I think for a lot of people it works, but it's hard when you throw a bunch of individuals together, you can't guarantee that everyone is going to be happy.

Oniel: It's a little hard, you really don't have that much time to yourself.

Bob: Privacy goes to hell.

Lew: A community is just a bunch of people living together, it's up to those people to see if it is successful or not.

**What don't you like about residence?**

Lew: The food is shit, it tastes bad, and it's mass produced.

Mika: Vegetarians have a choice of one meal, and it's al-

ways disgusting. It's very difficult to be a vegetarian in residence.

Bob: There's no provision made for kosher meals, or any religious requirements either.

Lew: We pay a fortune for shitty food. Not to mention I have to take a dump ten minutes after every meal. It makes people sick.

**What else besides the food don't you like?**

Karrin: The hill [up to the rezzes], a rope tow would be nice...

Carole: The three upper residences are not very well designed either, they're very impersonal, bricks of concrete.

How could residence be made into a better community?

Oniel: Make it cheaper, at Douglas we pay \$575 for a double and \$610 for a single, for room and food. I know there's a U of T residence where they pay \$180 a month (no food), and that includes a refrigerator and a telephone.

Zoë: Residence shouldn't cost so much, especially for students who don't have that much money.

**What about gender politics, how does that come into play in residence?**

Karrin: I think living in a co-ed residence is good, you really begin to learn how everybody really is. When you're sharing bathrooms with the opposite sex, living next to them day after day, you really begin to understand them.

Zoë: I lived in RVC [the all-female residence] last year, though, and you still can get to know guys quite well.

Karrin: I think it can get a little difficult at times in co-ed rez. I know when the power went out once, a couple of guys jokingly yelled "Rape, Rape!" But they're just assholes, and I don't think most guys are like that.

Carole: I've been walked in on the shower twice — not nice.

Mika: I have a problem with RVC. I wouldn't like to live with just all females, I don't think you'll learn as much about guys as you do in a co-ed residence.

Linda: Are you implying that people at RVC don't know anything about guys?

Mika: No, I'm just saying that you learn more about the opposite sex, for guys and girls, in a co-ed than a single sex residence.

Linda: I think you're wrong. At RVC you have plenty of opportunities to learn about guys. I think some people really feel more comfortable in an all-female residence. The location is good too, right down by main campus, which for me is more important than the fact that it is all female.

Mika: I also wouldn't like the 24-hour security, it's too imposing.

Linda: I think the security is important considering we live right downtown. Especially after the shootings at Université du Montréal, it's a good idea to have that security at an all female residence.

**How often do you get off campus?**

Zoë: Not much, I found, in the on-campus residences [Solin Hall is a ten-minute metro ride from campus]. It tends to be a self-contained little town.

Karrin: I find that even though I do get out a lot, it's usually just the downtown area.

Oniel: Ya, and how much do any of us speak to francophones?

**What wierd things happen around residence, are there any sort of rites/rituals?**

Bob: Just look at the room. [We all stare at the papier-maché mountain in the centre of the room for a minute.]

Karrin: The Peel Pub is a definite cultural institution.

Bob: People tend to grow quite attached to where they live, they tend to personize their doors, for instance, things like that. The spirit of the hall counts for a lot.

**Do you people read the Daily?**

All: We all read the Daily! [I didn't ask them what they thought of it.]

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# ...jump into the mail stream

Continued from page 19

Rather than interacting as individual social beings, mail artists meet as image and personality, distilled into an anti-aesthetic artifact, shimmering, then bursting apart. Mail art is a disembodied form of group sex.



And network artists have indeed experienced all the embraces, rejections and mind-fucks that postally-mediated orgies would imply.

Miz Mimi (the lowa-based "mailart missionary of Central America") makes strong claims in the pages of *Art Papers* for the relevance of mail art affairs, and mentions one woman who'd received 800 pieces of correspondence a year from her amorous post-partner.

The mail art network also has its customs and taboos, though perhaps fewer than the more intimately-bound community imposes. "Good networkers will answer every piece of mail they get," Dunn explained.

"And there are definite rules to a mail art show: everybody gets documentation for free, no juries and no fees. If a person puts out a call requesting a fee, people will not participate." (The violation of these rules, as at the 1984 Franklin Furnace exhibition in New York, can produce an international furor.)

Some people think the amateurism, or as Dunn called it, "the perverse isolation" of mail art, is a sacred trust. But Kingsley and Dunn agreed there needed only to be limits, not regulations.

"As far as I'm concerned, once it gets into the public domain, anything can happen to it, just like it should be with any other piece of art," Kingsley said.

"The important thing to me is it fosters the knowledge that you have the power to make your voice heard. Eventually people leave the network, many of them, and move into the mainstream, and I think that's a healthy thing," Dunn added.

But Dunn does hope the values of avoiding money-skewed attitudes to art and ideas will be preserved in the shift from underground to surface-level artistic endeavour.

"People are trained to be passive in this culture, and networking is a non-passive activity," Dunn said. "If people could begin to produce their own culture rather than just consuming industrial cultures, that would on its own produce a quantum leap." But Dunn is pessimistic that mail art as an isolated network could ever produce wider social change.

Mark Bloch, another *Art Papers* contributor, has challenged the network to rise to that task. "We need to ask the diffi-

cult questions that don't get asked in corporate hierarchies. That, in my opinion, is our social responsibility."

Bloch feared absorption and co-option by the wider art mainstream, but held out the possibility that the network is now of a size that it could never be wholly "swallowed".

Bloch advocated ideas over aesthetics as mail art's distinguishing currency, alongside Kingsley's insistence that the everyday innovations of mail exchange must be preserved.

WAIT A MINUTE,  
MR. POSTMAN

Many of the controversies in the network might come to a head in 1992, when the 'Decentralised Networker Congresses' take place around the globe.

The idea of these meetings, according to Kingsley, is that networkers will meet in groups of four or five, do portraits of one another to mail out for alteration and desecration, and discuss the quasi-issues that rock the networker community.

## EXERCISE ARTISTIC RITES



Dunn and a fellow lowan are working on agendas and brochures to accompany the unevent. They imagine questions like, "What is a networker? How will new technologies like computers and faxes change our roles? and, How can these issues be broadened to larger populations?"

These congresses are a logical follow-up to 'touring', the practice of meeting far-flung networkers face to face, which some mail artists have done cross-continently in the past couple of years.

At the same time, networkers like 'Miz Mimi' still worry that the mail is too white. "Women are outnumbered, and I don't know many mail artists of colour," she points out in *Art Papers*. Leisure time, postage expenses and other barriers are formidable even for this most democratic of art forms.

## MAIL ART LISTINGS

Generally, joining a community is a complex task. You have to move in, establish yourself, demonstrate commitment and make your own niche within interconnecting relationships. Feeling at home can take a long time.

But joining the mail art 'network', a low-tech virtual community, is astonishingly simple. If you send a homemade postcard, rubber stamp work, concrete poem, lovingly-framed lock of pubic hair or anything else that comes to mind to a few of the people below, they are honour-bound to send something creative back. That's what being a networker is all about.

The following sampling of addresses should help you take a first plunge into the stream. Don't forget to ask your contacts if they know other people for you to mailmeld with.

**Bob Grumman**  
1708 Hayworth Rd.  
Port Charlotte, FL 33952  
**Mark Kingsley**  
819 Spring Garden St.  
Greensboro, NC 27403  
**Lloyd Dunn**  
c/o Retrofuturism  
911 N. Dodge St.,  
Iowa City, IA 52240  
**Crackerjack Kid**  
Renihan Meadow # 85  
Lebanon, NH 03766  
**Dadata**  
(magazine)  
P.O. Box 33  
Stillwater, PA 17878  
**Ryosuke Cohen**  
3-76-1-A-613  
Yagumokitacho  
Moriguchi City  
Osaka 570 JAPAN  
**Gez Perneczky**  
Gr. Witschg 3-5  
5000 Koln-1 GERMANY

**Peter Trepanier**  
2208 Marcl  
Montréal, PQ H4A 2Z1  
**Miz Mimi Holmes**  
Art Dept., Cornell College  
Mt. Vernon, IA 52314  
**Ms. Precise Idea**  
133 St-Joseph, #4  
Montréal PQ H2T 2P9  
**FaGaGaGa**  
P.O. Box 1382  
Youngstown, OH 44501  
**Umbrella**  
P.O. Box 3692,  
Glendale, CA 91221  
**Carlos Montes de Oca**  
San Diego 1476  
calle tres #1489  
Santiago CHILE  
**Jas W. Felte**  
2707 Rosebery Ave.  
West Van., BC V7V 3A3  
- Carl Wilson  
- thanks to Factsheet Five,  
Art Papers, Sound Choice

And other political troubles persist. Uruguayan mail artists have been imprisoned for their troublemaking ways. Mail-order censorship is common, and many mail artists themselves shrink from tough language and iconoclastic exchanges.

But like Miz Mimi, mail artists continue because this medium has changed their lives as human beings.

As Thomas Albright said in his early-70s probe into correspondence art in *Rolling Stone*, mail art can "transform information into energy, and energy into a fluid matrix or web that cements together isolate spaces occupied by private individuals throughout the planet."

In North America, the world is disappearing, and mail art is one of the few ways available to bring our own fragments back.

Licked any good stamps lately?



# Filling the void on James Bay

**Electric Rivers: The Story of the James Bay Project**  
Sean McCutcheon  
Black Rose, 1991  
\$18.95, paper

The James Bay hydroelectric project has generated not only enough power for over a decade, but probably enough scholarly studies and newspaper articles to dam a river as well.

But for a subject of such magnitude and controversy, it has generated few books for the general reader.

Those books published have generally been polemical — either passionately in favour of the project, like Robert Bourassa's *Power from the North* (1985), or fervently

against, like Boyce Richardson's *Strangers Devour the Land* (1975).

Sean McCutcheon's *Electric Rivers: The Story of the James Bay Project* fills the void between these with a more objective and more up-to-

economic aspects, but also the often-ignored political and cultural aspects.

McCutcheon sees the James Bay project as the focus of a struggle between two peoples who are each searching for greater autonomy. He chronicles the rise of Québec nationalism and the important role played by Hydro-Québec in inspiring collective pride. He also describes how the first phase of the project created a strong sense of

government, and business interests on one side, to First Nations peoples and environmentalists on the other.

Concerning the crucial question of the project's environmental impacts, McCutcheon makes some balanced judgements. For instance, he writes, "The essential features of the project were fixed without thought for its effects on nature and people."

But when it comes to the effect

Cree view that the projects are "a nullifying intrusion [and] an assault on their culture".

Although he offers few of his own opinions, McCutcheon clearly gives weight to the project's opponents. He features their arguments on cumulative negative impacts, costs, and the alternative of energy efficiency. He also reveals some of his colours by labelling the project's proponents as the "bulldozer coalition".

With its calm reasoning, *Electric Rivers* is

not likely to make you indignant enough to act. But it is certain to make you reflect that further projects are not the answer.

— Wayne Hiltz

**"THE ESSENTIAL FEATURES OF THE PROJECT WERE FIXED WITHOUT THOUGHT FOR ITS EFFECTS ON NATURE AND PEOPLE."**

Cree nationhood.

Through personal interviews with many of the major players, the author presents the viewpoint of all the parties involved — from Hydro-Québec, the provincial

of the project's first phase on the environment, McCutcheon opines that they were not catastrophic — a conclusion certain not to please the Cree and their supporters.

He also clearly recognises the

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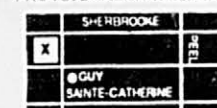
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**Clôture du concours : vendredi 17 janvier 1992**



# Caesar's dirty little tricksters



*The Praetorian Guard*  
by John Stockwell  
South End Press, 1991  
\$13.20, paper

With *The Praetorian Guard*, John Stockwell has joined the growing number of one-time CIA agents who have quit the agency and written books exposing the underside of U.S. policies abroad.

The difference is that Stockwell was the highest-ranked of the bunch. In the 1970s, he was in charge of the CIA secret war against Angola's Marxist government, working closely with South Africa's army.

But he quit the CIA, disgusted by the deceit and lies harboured within the agency, and from his experiences has written a powerful and commanding book, written concisely and in clear language.

"Secrecy," Stockwell writes, "is power."

"Secrecy is license. Secrecy covers up mistakes. Secrecy covers up corruption."

He risks his life as he launches into daring questions regarding the CIA's role in world affairs. He questions in particular what former CIA director George Bush intends by the term 'New World Order'. Stockwell has said in an interview with *Z* magazine that the CIA has been directly responsible for the deaths of six million people since it was created after World War Two.

Bush is definitely subtler than Reagan was, but he upholds virtually the same policies. For instance, Bush has hidden his reason for placing the U.S. military in Latin America behind the guise of a War on Drugs.

As CIA director and vice-president over the last 15 years, Bush is also tainted by the savings and loans crisis, which has seen the failures of hundreds of small-time American banks. The fiasco, which caused the government to nationalize virtually the entire S&L industry, will cost Americans over \$500 billion.

Evidence has surfaced that CIA front organizations were active in ripping off many of the S&Ls, causing them to go out of business and forcing the government to bail them out at great expense.

Stockwell discusses at length CIA involvement in 'destabilizing' unfriendly governments. His first taste of this was in Angola, but he also met up with it in Nicaragua, Indonesia, Chile and Vietnam.

He also explores how American media culture conditions American children to believe that light-skinned, good guys must prevail over dark, evil bad guys. He points to his own upbringing, a fairly conservative one in Louisiana, where he was led to believe the American Way was always the right way. This widespread belief creates an uncritical atmosphere where actions of the U.S. government go without opposition, or even scrutiny.

He gives an interesting discussion about the different ways in which American culture conditions its people. Stockwell attacks the media, taking note that the media are multinational corporations. NBC, for example, is owned by General Electric, one of the world's largest 'defense' contractors and a top nuclear weapons contractor. Stockwell asks whether NBC is likely to run articles critical of, say, the nuclear industry, given who owns it.

Of particular interest in the book is a short section on how the CIA pays professors to manipulate students. The War on Drugs is looked at in considerable detail and, finally, Stockwell looks at the role of the U.S. in the Gulf war, concluding that the U.S. military action was unjustified.

If Stockwell's book needs criticism, it is because he spends too much time passing tedious judgment at times, while in the end he avoids a neat conclusion. However, it is a rare and insightful book, allowing those who have always been suspicious of Bush to feel justified.

— Lina Saigol

# Women, art and violence

MASTER PIECE'S  
GLASSES AFTER  
HE WAS HIT BY A



"Masterpiece" by Sue Goldstein. This piece is not in the show. She is exhibiting three other pieces

by Rebecca Conolly

Women's experience of violence is the subject of an art exhibition continuing this week at Concordia.

Comprised of visual art, poetry and dance, the show "Violence Against Women As Lived By Women" revolves around specific events such as the Montréal Massacre, and more general themes such as lesbianism, rape and body image.

Cathy Sisler, artist, key organiser, and member of the review committee said that one central aim is to reach a broad audience.

"We want to show as many different kinds of people, in as many different places as possible," she explained. Most of the works are being exhibited in public places like campus bars and Café X.

Sisler also said that the choice of dates for the show was very significant. The show began on November 25, the International Day to End Violence Against Women, and runs till December 6, the second anniversary of the Montréal Massacre.

The exhibition is co-sponsored by the Concordia Women's Centre and the Permanent Review Committee for the Status of Women in the Fine Arts Faculty.

Contributors for the exhibition come from various cities and backgrounds. One thing that they all have in common is personal experience with violence against women. Sisler addresses this issue in the written description of her art.

"When a man machine-guns down a room of women we are shocked by the ravage of his hate and we cry it out of our throats ceremoniously. Meanwhile the man next door chews his wife up like cereal while we read the morning newspaper and Bush and Mulroney smile and shake hands."

At the exhibition's opening, a series of performance pieces were presented including poetry, drama and video art. Sue Goldstein, an artist and rape survi-

vor, hosted the evening's events and also read several poems based on her own experiences.

Goldstein also introduced such women as Hungarian poet Maria Jankovics and Janice Anne Farrah, who read works in memory of the December 6 massacre.

Performance artist "Cranky Bunny" gave a captivating presentation of three separate pieces revolving around the issue of society's conception of women. The chorus to her first piece summarises the idea.

"A woman is a bunny, she's a cuddly thing. She's a mother, she's a whore, she's an other," she repeatedly sang.

The evening concluded with the viewing of video artist Michelle Desaulniers's work, "L'Etrangéte". The piece is based on incest and uses grotesque images of gender-fucked characters to convey the pain and horror of an incestuous experience.

Exhibited around the room were several works of art from various artists including a visual-audio piece by musician Suzanne Nuttall of Bare Bones.

Selections from these works will also be presented at the closing, to be held December 5 at The Dive. The exhibition program describes the evening as a "women's celebration and performance", and there will be an open microphone (women only).

This enlightening exhibition offers both men and women a chance to see and experience manifestations of anger and optimism by women against violence.

The sentiments embodying the need for the exhibition are expressed in Alicia Dion's commentary on her artwork.

"There is a force on the rise, the energy emanates from 'US'...The women you have abused in every sense of the word. We are the ones who have survived your wrath. Now we live to tell of it."

The exhibition continues at various locations at both Concordia campuses. Call 848-7431 for more information.



## ALTERNATIVE PRESS REVIEW



oliday gifts are hard to come by in times of impending economic collapse. Manufacturers don't churn out worthy knick-knacks, shopping trips eat into overtime pay, and gift budgets heave under the weight of bill collectors' boots.

In such a crisis, the alternative press comes down the chimney real smooth. Publishing houses may fold and magazine shops turn to vending sawed-off automatic weapons, but the marginals will hold up as long as there's ink for photocopiers and some semblance of a postal system.

Thus, the *Daily* is happy to provide a batch of zine reviews for your seasonal pleasure. In combination with your own clipped, laminated collection of Alternative Press Reviews (since 1911), this list should help you stuff every stocking on your hearth.

Give, give, give.

### World War Three Illustrated

This New York-based zine is an impressive assemblage of artwork designed to blast a hole through the nearest Robert Bateman or Norman Rockwell print.

*World War Three* was founded by pissed-off punk imagemakers on the infamous Lower East Side of NYC in 1980. The project has survived 14 issues since then, on spleen, talent and little else.

WW3 would make New Age "drawing on the right side of the brain" gurus auto-lobotomise on sight. Its art, text and attitude are black and white raw meat, hanging from newsprint hooks.

This summer's *New World Empire* cover, for example, features a grinning skeleton in Roman dress leaning casually on the globe, and the material inside is heavy on Bush, bombs and bombast.

The zine's star is Seth Tobocman, whose *You Don't Have to Fuck People Over to Survive* series is virtually the '90s Stations of the Cross, a staple for sale through punkzines across the continent.

But Tobocman's bleak 'woodcut' style benefits in WW3 from comparison with other artists' work in the same tradition, or with contrasting techniques like comic narrative, cartoons or surreal assemblages.

Recent issues have been thematic — the last one on the Gulf War, preceded by Riots, Bio-Hazards (ecology) and Tools. An anthology is also available.

It's a little strident and monomaniacal at times. But with enough dissonant images to help readers chew and swallow, *World War Three* is guaranteed to spice up any platter of eyeballs.

WW3 Illustrated is available for \$4 U.S. postpaid (at about 130 pages) from P.O. Box 20271, Tompkins Square Station, New York, NY 10009. Submissions and subscription inquiries to same address.

### Return to Bug City

Please do yourself a favour: don't send this zine to anyone unless you know them very, very well.

*Return to Bug City* is possibly the most bitter piece of work I have ever seen. Seemingly produced by survivors of sexual and other forms of abuse as children, and sufferers of multiple personality disorder, alcoholism and other forms of warpedness as a result, Bug City is obsessed with 'perpetrators', schizophrenia and suicide.

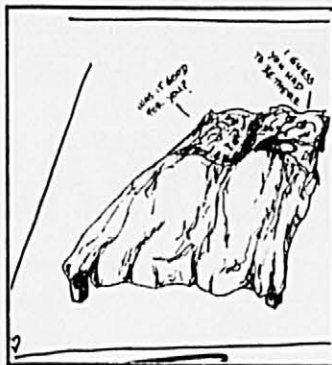
Or...wait a minute.

Return to Bug City is possibly the funniest piece of work I've ever seen. Seemingly produced by libertarian punks whose artistic styles have been influenced by everyone from *Krazy Kat* to Matt Groening, Bug City is full of absolutely astounding dialogues, satires, top-10 lists and song lyrics.

Strangely enough, both these assessments are true. If you can smile at ads for a toy "real life enough for today's hip and victimized Child Within" called "Trauma Teddy", who "comes with his own cute little knife and draws REAL BLOOD when he cuts himself", or a mock-magazine cover proclaiming "Empowerment: the Big Lie" — you might enjoy Bug City.

The honesty in this hand-drawn pamphlet is enough to knock off the smug at 20 paces. But Bug City also might help a lot of people get past self-pity and nihilism, past the 20-step shuffle, and live instead of just 'surviving'.

Bug City is available on a sliding scale of two to five U.S. dollars from Bug City Comics, P.O. Box 775 Northampton MA 01061-0775. Thanks to the McGill student who brought it to our attention.

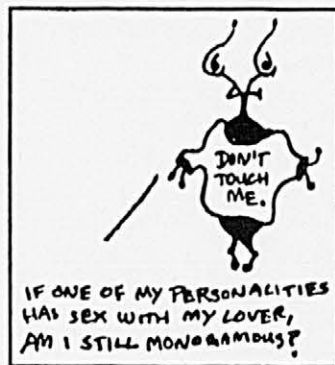


### Lingua Franca

This magazine — somewhere between a journal, a zine and a *Harper's*-type general interest periodical — deserves a quick mention. It's for the academically-inclined on your gift list.

Recent cover stories having included "Fashion and Academia", "AIDS And Theory" and "The Deconstruction Debate", you can surmise for yourself what the publication is all about. However, *Lingua Franca* maintains a commend-

able sense of humour and never forgets that life does go on beyond the walls of academe.



IF ONE OF MY PERSONALITIES HAS SEX WITH MY LOVER, AM I STILL MONOGAMOUS?

Of special interest to career academics is the review's ongoing coverage of hiring and firing in North American institutions, with special attention to affirmative action.

*Lingua Franca* is procurable through 175 Fifth Ave., Suite 2245, New York, NY 10010. Subs are about \$23 a year for six issues. You can occasionally find it at magazine shops around Montréal as well.

— Carl Wilson

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Letters continued from page 8

### Black History essential

To the Daily:

I am one of the silent members of BSN. I cannot be silent any longer. I have always regretted never taking any Black History courses. Sure I have taken some courses in CEGEP on Black-West Indian literature, but it can only take you so far. I want a course that will fill my desire for Black knowledge.

I feel I am at a point in my life where I am starting to realize who I really am and what I am really all about. I am grateful to the BSN and other associations (BCCQ, CDNBCA, and the St. Vincent and the Grenadines Assc.) which have given me knowledge about me and my people. By choosing not to have a Black History course at McGill it has not only limited me in my quest for knowledge but also for those who desperately need it; whose way of thinking about people of colour must be changed.

Racial tension in Montréal is on the rise. One of the ways in which we as a society can put an end to this racial tension is through educating the future generation.

A Black History course at McGill should not seem as something trivial, but as a necessity.

Cordelia McNeal  
Nursing U2

### Not MAD rejects

To the Daily:

In response to Mr. Mallard's letter of November 25:

How fortunate we are to have such a benevolent sage, looking down upon us from high atop a perch of omniscience. Now pardon me while I attempt some of your flights of fancy.

Firstly, as a graduate student you are unqualified to be a representative critic of the ASUS. Furthermore, a budget of \$9000 hardly signifies death bells for The Pillar. Faced with a large deficit incurred by the previous executive and a mandate to exercise greater fiscal responsibility, a budget was formulated with the intent of best serving all Arts and Science students. Spending close to 20 per cent of the total budget on a small segment of the ASUS's membership would not be responsible. Also, as both parties have resolved their differences, any further response on my part is unwarranted.

As for "expensive little beer... bashes" and embezzlement, this is precisely the behaviour we campaigned to eradicate. Thus far administrative costs of the entire ASUS council have totalled \$76 since May, paying for phones, photocopies, letterhead and the like — hardly a haven for opulent councillor perks. As for Special Projects, they have included the Black Students' Assoc., CKUT, the Women's Union benefit for Chez Doris, to name a few. Perhaps omniscience isn't your strong point, after all.

On a different topic, the Red Herring is not actually "restricted to MAD Magazine rejects". Our policy is to only print rejects from Fish and Stream and Jaded Malcontent Weekly — perhaps we'll be seeing some of your submissions shortly.

Ian C. Pilarczyk  
Editor, the Red Herring  
Arts Rep to Council

### Corrected statements

To the Daily:

Regarding your article on the misconduct of FEUQ president Nicolas

Plourde, there are two statements made by Plourde that require correction:

1. Plourde claims that if the woman arrested in his hotel room was a prostitute he (Plourde) would have also been arrested. This is incorrect. The criminal code stipulates that it is a crime to publicly solicit (i.e. sell sex in public) or to live off the avails of a prostitute (i.e. pimp). Contrary to popular belief, it is not a crime to buy sex for money (although there is a school of thought which argues that 'johns' ought to be arrested too). For these reasons escort services are legal.

2. Plourde argues that "I was only a witness to (the incident). I was not involved." The question here is: since when is accessory to a crime not a crime?

In the midst of all the name-calling and counter-accusations people are forgetting the real issue here: Why was the supposed representative of Québec students out picking up women in Hull bars and making an ass of himself when he should have been meeting other students, lobbying and making a good name for Québec?

R. Kingston  
U4 Economics

### Not exciting enough?

To the Daily:

Response to Alex Roslin's spread entitled "Students in development: making the world a better place" (cynicism).

I usually like reading the Daily; I find it a challenging alternative: ultimately the challenge has turned against me. The Co-operation Now-MIDSA (McGill International Development Students' Association) I



have been involved with over the last year bears little resemblance to any claims the article presents. The Daily cannot provide me with enough room to exemplify how the articles' biased version blatantly falsifies C-Now-MIDSA's every attempt at development work on campus.

Had the author selected a larger group of MIDSA members (more than one) he may have found out what MIDSA is really about; but then again his story would not have been so racy. This article completely undermines the activities of myself and others, and pits student groups against each other. What is the role of the Daily, to create antagonism between agents in a story who are manipulated to "prove" anti-institutional arguments?

The MIDSA members I know are progressive people. I personally have a distaste for the paternalistic attitudes that often underlie CIDA projects. The best definition of "development" that reflects how I conceive the concept is a "releasing of creativity" (a definition proposed by a professor in one of my seminars this year).

I am continually confronted with circumstances where individuals, groups and societies are constrained by barriers imposed on them by others that fetter individual, group or societal "development". Releasing creativity is the emancipation of individuals from

oppression and thus allowing people autonomy and self-determination (in our current world this is an ideal to work towards).

I feel that MIDSA is a safe place for me and my concept of development. How come this did not come across in the article? Not exciting enough?

Fern Doctoroff  
U2 Arts

### Article is misleading

To the Daily:

I regret to inform you that the lead article in The McGill Daily on Monday, November 18, 1991 entitled "McGill History department refuses Black studies" is based on several false assertions, and is most misleading.

First, the History department has made no decision on the Black Students Network's "Initial Proposal" for an interdisciplinary Black Studies programme at McGill. Second, contrary to your assertion, we did not study "The proposal at an earlier departmental meeting". In fact the proposal went to our Curriculum committee, which advises the department, and where it was discussed, along with other programme proposals, on November 7. There it was referred back to the authors of the proposal for clarification, a normal procedure for new proposals. I can assure you that when the proposal is clarified, our Curriculum committee will assess the proposal upon its merits. It is also false to assert that the department "would not hire new professors next year due to budgetary constraints". The department, much less the department's Curriculum committee, does not determine budget allocations. Should we need additional staff, we must appeal to the Dean, usually through the Faculty Planning Committee.

I would appreciate it if you would kindly take the opportunity of correcting these false assertions and misleading statements at your earliest convenience.

Carman Miller  
Chair, Department of History

*Ed. Note: The Daily did not intend to suggest that the History department had definitively rejected the proposal. The headline was misleading, and the Daily apologizes for any misunderstandings this may have caused.*

The BSN was told by the HSA rep that any proposal would first be discussed at a departmental meeting before being referred to the curriculum committee. The proposal was passed around at a department meeting but was referred immediately to curriculum committee.

Professor Vogel told the writer over the phone that the department would not be hiring any new professors for next year.

The BSN has not yet received a letter from the department informing them of the necessary changes to the proposal.

*Ed note: Robert M. Byrom and James Kulczycki, your letters exceed our 300-word limit. Come around and chop them up.*

**We have a number of letters on hand that, unfortunately, we couldn't print in this issue - lack of space and all that... Don't despair, your letters will run in future issues... ..next year ('92)**



# Le vice intelligent

Quel est le rôle de l'intellectuel dans la communauté transculturelle ? Lamberto Tassinari, directeur de *Vice Versa*, une revue montréalaise trilingue qui cherche à briser l'isolement à travers une critique de la culture au Québec. M. Tassinari propose une prise de conscience positive du déracinement, et appelle au métissage comme voie d'épanouissement culturel. Mais les intellectuels québécois n'ont pas joué le rôle qui leur revient dans la remise en question de l'identité nationale.

David Pignan-Palmer

**Daily français:** Vous êtes donc directeur d'une revue qui se dit « transculturelle ». Qu'est-ce que cela signifie au juste ?

Il s'agit de considérer tout ce qui aurait pu être considéré dans le passé comme maladie, comme impureté : on a toujours dans les communautés ethniques la perception que les enfants sont des êtres bâtards, qu'ils perdent leurs origines, leur langue. Souvent dans les familles immigrantes les enfants sont « accusés » par les parents ou par les grands-parents de n'être rien de défini, on leur dit mais qu'est-ce que tu es, es-tu Canadien ou Italien ? L'attitude culturelle dominante, c'est partout celle de l'enracinement, celle de la pureté. C'est le bombardement de cette logique

cette insistance sur sa propre identité ethnique est très négative, elle est à l'origine de toutes sortes de divisions, de séparations, d'affrontements, de violence.

**D.F.** Y a-t-il une nouvelle « communauté transculturelle » ?

Nous vivons dans une réalité qui peut être assez ouverte à des différences par rapport aux « deux peuples fondateurs », mais il y a une certaine fermeture; c'est ce que *Vice Versa* essaie de résoudre. La place est actuellement occupée par la Grande communauté anglaise du Canada et la Grande communauté française du Québec, qui se comportent avec leurs minorités de façon très traditionnelle, en suivant la logique de la domination de la

culture différente.

**D.F.** Vous avez participé dimanche dernier à un débat sur les intellectuels au Québec. Un intellectuel québécois, qu'est-ce que c'est ? L'« intellectuel français », par exemple, a une certaine image combat, est associé à un certain combat ? Qu'en est-il de l'intellectuel québécois ?

Il y a deux choses qui viennent à l'esprit, soit l'indépendance et l'église. L'indépendance parce que c'est le sujet sur lequel l'intelligentsia s'est le plus acharné, et ce, généralement mal selon moi. L'église, parce que la classe intellectuelle a été fondée, forgée par des écoles en grande partie jésuites. L'intelligentsia québécoise s'est profondément libérée de cette dépendance de l'église, mais cette mentalité reste toujours, au fond. Les intellectuels ont des responsabilités évidentes dans le dossier de la réflexion sur l'indépendance. Mais ils sont coupables d'un silence un peu complice, un peu louche, fait de peur, de plusieurs éléments qui font qu'on n'intervient pas autant que nécessaire, surtout si on considère les capacités intellectuelles qui sont disponibles.

**D.F.** Pourquoi pensez-vous que c'est ainsi ?

A cause d'une espèce d'acceptation du régime, une espèce de nonchalance, comme celle de l'église, face au peuple. C'est le mépris classique de l'intellectuel pour la masse, le détachement. Il y a aussi ce nationalisme mal interprété, l'idée qu'il ne faut pas s'attaquer entre nous. La critique n'est pas perçue comme quelque chose de constructif, parce que si on s'attaque entre nous les Anglais vont nous... C'est ça la logique, c'est celle de la guerre, de l'ennemi, donc entre nous, on ne peut pas se critiquer. Le devoir de critique, c'est de dire : on devrait intervenir pour condamner telle ou telle chose, telle direction, tel comportement, cette action du gouvernement, ce fait culturel, ce livre, ce film, mais on ne le fait pas dans la mesure nécessaire et honnête.

**D.F.** Que font-ils s'ils ne font pas cette critique ?

Quand ils ne font pas ça, ils vivent vraiment séparément. Ils vivent dans leur territoire culturel, ils s'occupent évidemment de la défense de la langue française, pour toutes les raisons les plus sacrosaintes au monde. Je comprends très bien qu'ils soient inquiets au sujet de la langue; qu'ils défendent leur marché, leur travail dans la langue française. Ils font ça, mais c'est tout.

**D.F.** Dans le milieu intellectuel québécois, la revue *Vice Versa* est-elle bien acceptée ? Est-ce que l'ensemble des intellectuels québécois accepte ces idées de transculture ?

Il n'y a pas de réaction dramatique ou violente ou de refus qui soit vraiment tranchant, mais il y a le discours d'une société qui a toujours été assez fermée, qui vient seulement de s'ouvrir depuis qu'on a le métro. C'est quand même un

**On a toujours dans les communautés ethniques la perception que les enfants sont des êtres bâtards, qu'ils perdent leurs origines, leur langue.**

sur les générations qui poussent sur une terre étrangère. C'est rare que les familles perçoivent le métissage comme un bien. La transculture, c'est la prise de conscience de ce métissage. Il y a un excès d'ethnicité. Je ne dis pas qu'il faut se détacher, se déraciner, mais à la limite

majorité.

**D.F.** Comment la transculture diffère-t-elle de l'intégration, ou encore du multiculturalisme ?

Une intégration transculturelle serait une osmose avec un passage clair et mutuel. Multiculturalisme, c'est la doctrine du gouvernement du Canada, c'est la même soupe qu'on nous a servie avec, ici au Québec, le Ministère des communautés culturelles. C'est une vision de communautés l'une à côté de l'autre, qu'il faut gérer par le haut, par des Français ou par des Anglais, en disant, vous gardez vos coutumes, vous gardez votre langue. Les immigrants ne sont pas des minorités à gérer; plutôt que de les administrer, c'est avec eux qu'on peut fonder une



Lamberto Tassinari

PHOTO DAILY LAUREL HUGHES

**D.F.** La population est-elle indifférente ou hostile aux intellectuels ?

C'est une relation dans les deux sens. Historiquement, les intellec-

miracle parce que c'est maintenant une société très ouverte, une vie métropolitaine très intéressante, et donc il n'y a pas d'opposition à *Vice Versa* ou à moi en tant que responsable de *Vice Versa*. Mais il

**Les intellectuels québécois sont coupables d'un silence un peu complice, un peu louche, fait de peur.**

tuels n'ont pas facilité les rapports avec la communauté en général. Parce qu'ils n'interviennent pas de façon honnête, juste, comme il faut et puis il y a le côté élitiste de la culture qui est là depuis quelques siècles. S'il y a une perception négative de la part du public, s'est à cause de ça. Mais il faut dire qu'il y a une culture de masse qui est dirigée par un système planétaire, qui est médiocre, qui est folle, et qui fait que 80% des gens s'alimentent d'une certaine presse, d'une certaine télévision de masse, alors il n'est pas facile d'établir un dialogue.

y a effectivement ce minimum de xénophobie qui est toujours là dans chaque communauté. Il y en a qui se réjouissent du fait que le Québec soit une société métissée, et il y en a d'autres, des puristes, qui ne le sont pas, qui ne peuvent pas cacher leur gêne.

**D.F.** Et l'avenir ?

Je ne peux rien prédire; tout ce que je peux dire, c'est que je souhaite que les Québécois accouchent d'une nouvelle vision de leur culture, et pour que cela se fasse, les intellectuels doivent intervenir.





## Débat constitutionnel :

## Une intervention émotive et dangeureuse

Quelle ne fut pas ma surprise, en lisant le quotidien LA PRESSE du 27 novembre dernier, d'apprendre qu'une déclaration de souveraineté du Québec à la suite d'un référendum démocratique y étant favorable justifierait l'utilisation de la force par le Canada. Ma première réaction fut l'étonnement le plus total : « Qui peut prétendre quelque chose d'aussi anti-démocratique ? » C'est à ce moment que mon étonnement initial se transforma en indignation (le mot est faible) car cette opinion a été présentée devant la commission parlementaire spéciale chargée d'étudier les questions afférentes à la souveraineté du Québec par un juriste de l'Université McGill, monsieur Stephen Scott.

Monsieur Scott ajoute par ailleurs qu'une déclaration unilatérale de souveraineté du Québec serait un « acte révolutionnaire et criminel, que ce soit avec ou sans référendum ». À son avis, le Canada « pourrait défendre l'intégrité territoriale du pays contre cet acte révolutionnaire ». Il poursuit en affirmant que « se servir alors de la force pour faire valoir l'intégrité de l'État, c'est ni plus ni moins que de la légitime autodéfense ». Pour monsieur Scott, « la décision de permettre le démembrement du territoire appartient au peuple canadien dans son entier ». Il maintient que tout changement majeur dans le statut du Québec ne peut se faire que par des processus canadiens d'amendement constitutionnel.

À première vue, il est évident que monsieur Scott nie le principe même du droit à l'autodétermination des peuples reconnu dans la charte des Nations-Unies. Ce n'est pas sur ce point que je vais m'attarder car il m'apparaît évident qu'il ne considère pas la population québécoise comme un peuple mais plutôt comme une sous-entité-régionale-plus-ou-moins-distincte-en-ce-qui-concerne-son-droit-et-sa-langue. Là où l'opinion de monsieur Scott me surprend, c'est quand il prétend qu'il appartient à la totalité de la population canadienne majoritairement anglophone de décider de l'avenir d'une partie du pays, en l'occurrence le Québec. Il est pour le moins étonnant d'entendre ces mots émaner de la bouche d'un homme faisant partie d'une minorité anglophone au sein d'une population majoritairement francophone. Si on transpose son raisonnement à la situation québécoise, cela voudrait dire que le gouvernement du Québec représentant la majorité de la population (80% de francophones) a le droit légitime d'imposer sa volonté à la minorité anglophone et même d'utiliser la force pour la faire respecter.

Cette vision des choses est méprisante pour toute minorité car elle cautionne l'utilisation de moyens violents de la part de la majorité afin d'imposer sa volonté sur les groupes minoritaires. Ce que monsieur Scott préconise est ni plus ni moins qu'une dictature de la majorité. Or, depuis l'avènement de la démocratie moderne qui base le pouvoir sur le principe de la ma-

jorité, plusieurs peuples minoritaires se sont battus pour défendre leur droit à l'égalité ou à l'autodétermination. Les Canadiens-Français et les Anglo-Québécois font partie de ces populations qui ont réussi à civiliser et à adoucir l'action du pouvoir majoritaire sur elles au cours des années, tout comme d'ailleurs les Noirs américains. Monsieur Scott donne raison à un retour à l'impérialisme majoritaire et à la répression des minorités au Canada, pays de la tolérance et du multiculturalisme.

L'intervention de monsieur Scott traduit le désarroi dans lequel sont plongés les tenants du « fédéralisme à tout prix ». Certains en sont même réduits à préconiser la répression violente des Québécois afin de protéger un Canada qui, dans leur vision, a la vertu de protéger ses minorités. D'autres clament qu'une action armée devrait être entreprise contre une déclaration d'indépendance du Québec. Du même souffle, ils affirment que la séparation du Québec est à éviter car elle serait néfaste pour les économies canadienne et québécoise. Une guerre civile n'est-elle pas plus mauvaise pour l'économie qu'une séparation à l'amiable ? De plus, lorsque l'on parle d'intervention armée, on parle de la mort d'hommes, de femmes et d'enfants qui n'ont rien à voir avec les décisions politiques. J'espère que monsieur Scott est conscient du nombre de victimes innocentes que l'usage de la force qu'il cautionne causerait. Ou peut-être est-il indifférent à cela puisque lui et sa famille et lui auront le temps de quitter le Québec avant l'invasion libératrice ?

Certaines personnes ont une vision dépassée de la politique. Ces partisans des anciennes méthodes de coercition se débattent présentement violemment en s'imaginant que des solutions nouvelles puissent être trouvées aux problèmes du fédéralisme qui persistent depuis tant d'années. La peur du changement et le conservatisme ont tout de même leurs limites. La tolérance et la coopération constituent l'avenir du jeu démocratique à travers le monde et non plus la haine et la force. Le jeu politique machiavélique a presque complètement discrédité la démocratie. Je crois qu'il est temps que les gens de bonne volonté se lèvent et donnent leur point de vue réfléchi sur la situation actuelle afin de faire travailler la démocratie de façon constructive. Le débat sur l'avenir du Canada et du Québec est trop important pour qu'on le laisse entre les mains de personnes émotives et de dangereux démagogues. C'est pour cette raison que je tiens à dénoncer vivement l'intervention de monsieur Scott car elle n'apporte absolument aucune donnée positive au présent débat. De plus, elle ne fait qu'attiser le feu d'une intolérance qui a malheureusement déjà atteint un niveau trop élevé. Le Canada n'est pas la Yougoslavie et il appartient aux Canadiens de le prouver.

Karel Mayrand



# CAMPUS RECREATION

## CROSS-COUNTRY SKI EQUIPMENT RENTAL

*Cross-country ski equipment is available on a rental basis for McGill students and Gymnasium members*

### RENTAL RATES

Weekday (Monday to Friday) - Skis: \$6 Boots: \$4 Poles: \$2.50  
Weekday package: \$10

Weekend (Friday to Monday) - Skis: \$8 Boots: \$6 Poles: \$3  
Weekend package: \$14

Weekly (Monday to Monday) - Skis: \$15 Boots: \$7 Poles: \$4  
Weekly package: \$24

Special rates are available for groups of 10 or more.

**Special Christmas Package**  
December 13 - January 6: \$35

**Special Study Break Package**  
February 21 - March 2: \$25

### HOURS

Equipment may be rented from the Cross-Country Ski room during the following times:

Monday and Friday from 15:30 to 18:30

Start date: December 1991

You must have your validated McGill ID or your

Gymnasium membership card when renting the equipment.

Equipment may be rented or returned during the specified times only.

The Cross-Country Ski equipment room is located in the Sir Arthur Currie Gymnasium, 475 Pine Avenue West  
398-7011

## TOTAL WORKOUT CONTINUES THROUGH EXAMS

From Tuesday, December 3rd, 1991 until Friday, December 20th, 1991, TOTAL WORKOUT will be held in the Fitness room.

### SCHEDULE

Monday - Thursday	16:30-17:30 hrs.
Monday - Thursday	17:30-18:30 hrs.
Friday	16:30-17:30 hrs.
Saturday	11:00-12:00 hrs.
Saturday	12:00-13:00 hrs.

### COST

\$1.50 in advance

\$2.00 at the door

MAXIMUM PARTICIPATION: 55/class

**TOTAL WORKOUT WILL RESUME MONDAY, JANUARY 6, 1992**





# DEPARTMENT OF ATHLETICS Campus Recreation

## McGILL INTRAMURAL SPORTS PROGRAM WINTER 1992

SPORT	CATEGORY	COST	GAME DAYS & TIMES	LOCATION	LEAGUE PLAY BEGINS	MIN. NO. OF PLAYERS TO REGISTER	MAX. NO. OF PLAYERS	REGISTRATION	CAPTAINS' MEETING
BASKETBALL	MEN A & B WOMEN	\$60.00 per team	Mon. 20:00 - 22:45 Tue. 20:00 - 22:45 Sun. 09:00 - 17:30	Currie Gym	Jan. 19	10	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 18:15 Gymnasium 3
BASKETBALL 3 on 3	MEN WOMEN	\$18.00 per team	Feb. 8 & 15	Currie Gym	Feb. 8	3	3	Jan. 22, 09:00 to Feb. 5, 17:00	Draw will be posted on Feb. 6, 15:00 hrs. Office G-35
BALL HOCKEY	MEN	\$60.00 per team	Tue. 20:15 - 22:45 Sun. 09:00 - 17:30	Currie Gym	Jan. 19	10	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 18:15 Gymnasium 3
BOWLING	CO-REC	\$24.00 per team	January 24	Laurentian Lanes	Jan. 24	4	4	Jan. 7, 09:00 to Jan. 14, 17:00	Draw will be posted on January 22, 15:00 hrs. Office G-35
BROOMBALL	MEN WOMEN CO-REC	\$85.00 per team	Sat. 09:00 - 17:30 Sun. 09:00 - 17:30 Tue. 17:00 - 22:00 Wed. 17:00 - 22:00 Thur. 17:00 - 22:00	Molson Stadium Rink	Jan. 18	10	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 18:15 Gymnasium 3
INNERTUBE WATERPOLO	CO-REC	\$60.00 per team	Sun. 09:00 - 15:00	Weston Pool	Jan. 19	12	18	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 18:15 Gymnasium 3
SOCCER (INDOOR)	MEN	\$60.00 per team	Sat. 09:00 - 17:30	Currie Gym	Jan. 18	10	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 18:15 Gymnasium 3
SOCCER (INDOOR)	CO-REC	\$60.00 per team	Tue. 20:15 - 22:45 Wed. 20:15 - 22:45	Currie Gym	Jan. 21	10	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 19:15 Gymnasium 3
SQUASH	MEN A & B WOMEN	\$6.00 per player	Jan., 24, 25 & 26	Currie Gym Squash Cts.	Jan. 24	1	N/A	Jan. 15, 09:00 to Jan. 21, 17:00	Draw will be posted on January 22, 15:00 Office G-35
TABLE TENNIS	MEN WOMEN	\$6.00 per player	Jan. 31, Feb. 1 & 2	Fitness Room	Jan. 31	1	N/A	Jan. 15, 09:00 to Jan. 28, 17:00	Draw will be posted on January 29, 15:00 hrs. Office G-35
VOLLEYBALL	MEN WOMEN	\$60.00 per team	Mon. 20:00 - 22:45 Tue. 20:00 - 22:45 Wed. 20:00 - 22:45	Currie Gym	Jan. 21	9	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 18:15 Gymnasium 3
VOLLEYBALL	CO-REC	\$60.00 per team	Wed. 20:00 - 22:45 Thur. 20:00 - 22:45 Fri. 17:15 - 22:00	Currie Gym	Jan. 16	9	16	Jan. 7, 09:00 to Jan. 14, 17:00	Jan. 14, 19:15 Gymnasium 3
VOLLEYBALL (4 on 4)	CO-REC	\$24.00 per team	March 15 & 22	Currie Gym	March 1	4	5	March 2, 09:00 to March 11, 17:00	Draw will be posted on March 12, 15:00 hrs. Office G-35

**INTRAMURAL HOTLINE 398-INFO**

**INFO - 398-7011**

Registration: Campus Recreation Office  
Currie Gym, 475 Pine Avenue West

\*REFUND POLICY: An administrative fee will be charged for withdrawal prior to the conclusion of the captain's meeting for that sport. No refunds will be issued after the captain's meeting has concluded. To claim a refund the receipt of payment must be presented.

- In many sports space is limited - registration is on a first come, first served basis.
- Please note that registration deadlines are strictly adhered to.
- A representative from each team must attend the captains' meeting for that sport.

## The Instructional Program has Something for Everyone!!



FOR ADDITIONAL INFORMATION CALL:  
**398-7011**

**WINTER 1992 REGISTRATION  
Begins Wednesday, January 15, 1992  
Currie Gymnasium  
18:00-21:00 hrs.**

### COURSES OFFERED IN:

FITNESS  
DANCE  
VARIA  
AQUATICS

RACQUETS  
MARTIAL ARTS  
OUTDOOR PURSUITS  
SEMINAR SERIES



## CLASSIFIEDS

Ads may be placed through the Daily business office, Room B-17, Union Building, 9h00-14h00. Deadline is 14h00, two working days prior to publication.

McGill Students (with valid ID): \$3.50 per day, 3 or more consecutive days, \$2.50 per day. McGill Employees (with staff card) \$4.50 per day, 3 or more consecutive days, \$3.50 per day. All others: \$5.00 per day, or \$4.00 per day for 3 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person - WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

## 1 - Housing

To sublet; 2 1/2; Jan-Apr., fully furnished and equipped; University at Milton; \$330.00; 849-0284.

Immediate Occupancy, 3 1/2 fridge, stove, heat included, outdoor swimming pool, near metro and major shopping centre (Rockland). \$350.00 Zareh 272-0646, 488-9539.

Four females looking for a roommate...to share mammoth 9 1/2 on St. Denis/Pine. \$231.00/mo. from approx. Jan. 1-May 31. Washer/dryer in house. Male/female accepted. 284-4262.

Roommate needed to share bright, clean 4 1/2 on Plateau with grad student & 2 cats. Fifteen min. walk to campus. Excellent location. No bugs! Eric @ 288-0861.

8 1/2 to share in Plateau. For you \$165.00. Must like smokers & dogs. 286-1691.

Fun, artistic woman wanted to share nice 7 1/2 in Outremont. Small, sunny room (7'x9'). \$240 all incl. Available for Dec. or Jan. 271-9619.

Rooms/Apts. to Let. Perfect furnished room to let in modest, quiet Westmount home. Call for details. 481-5911.

ROOMMATE WANTED. 6 1/2, Mont-Royal & Esplanade. \$233/month, heated. Overlooks Park, big, bright, gay friendly, 2 women, 1 cat. Avl. Dec. 1 284-5780.

Roommate wanted. Female, non-smoker. Deluxe condo to share. Washer, dryer, jacuzzi, security. Across from Roddick Gates. \$315/mo. + utilities. Available 2nd semester. Call 286-0360.

Large 4 1/2 (open plan). \$390 + Hydro. On Des Erables near Sherbrooke (just east of Parc Lafontaine). Seeking to transfer lease as of 1 January. 522-4361 (leave message).

SUBLET - Newly renovated 4 1/2, fireplace, patio, red brick walls, carpeted, parking, spacious, in McGill ghetto. A must see. Call 845-5380.

Old Montreal, 3000 sq. ft. open space. Loft, renovated kitchen and

washroom, 4 appliances, big skylight, private sundeck, \$1400.00 heated. 934-4926.

## 2 - Movers/Storage

Moving/Storage. Closed van or truck. Local and long distance. Olt-Tor-Van-NY-Fla. 7 days 24 hours. Cheap. Steve 735-8148

Moving and transportation service available. Competitive rates. Alex 324-3794.

## 3 - Help Wanted

TEACH OVERSEAS. Teach in English overseas. Many subjects. Free details. Overseas Employment Services, Dept. M.D. 1255 Laird Blvd. Suite 208, TMR, H3P 2T1.

EXTRA INCOMES Earn \$200 to \$500 per week part-time! Flexible hours, training provided. Car essential. Bilingual preferred. Call Mr. Ronne 333-9147.

MALE TYPE I DIABETICS, age 18-36, otherwise healthy, physically active, wanted for exercise research at the McGill Nutrition Centre. Four visits required, including one overnight stay. Eligible subjects completing study receive \$150.00. For details call Dr. Sigal, 843-1665, 9:00 a.m.-5:00 p.m.

SPRING BREAK FROM \$199 CANCUN, BAHAMAS, DAYTONA BEACH! Includes 7 nights, free beach party, free night club admissions and more! BOOK WITH THE BEST - DON'T SETTLE FOR LESS! Colleen 286-0770.

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers training course and placement service. 2021 Peel St. (Peel Metro) 849-2828. Student Discounts.

## 5 - Typing Services

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## 7 - For Sale

Computer for Sale: X1-turbo, 30 Meg Hard drive, Roland 192 cps printer, 2400 baud modem, 5 1/4" & 3 1/2" drives, ATI Graphics, mono. monitor, software, \$600 negotiable, call 465-2076.

BRAND NEW LAPTOP Computer. Business partner Panasonic CF 150B. Never been used; still in the box. Price negotiable. Call Rita before 10 a.m./after 5 p.m. @ 481-3928.

COMPLETE MAC SE COMPUTER SYSTEM. 1 Meg RAM, 20 Meg Harddisk, ImageWriter II printer, Full-page RADIUS display, THOUSANDS \$ SOFTWARE including MacWrite II, Word, & Spellswell. Paid \$7100. Asking \$1700 o.b.o. 284-5317.

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Large, solid wood desk. Six drawers, large surface, sturdy. Asking \$125.00 or best offer. Phone Duncan. Work: 848-1424; home: 393-8236.

## 10 - Rides/Tickets

Return Flight (female) Montreal-Toronto leaving Dec. 20 returning Jan. 2. Cheap \$99. Call 286-1439 (anytime) ask for Karen.

One way Calgary-Montreal (male) 9 Jan. '92. \$150. Phone 522-4361 or (403) 272-4816.

Mtl-Vancouver Plane Ticket \$400-return Air Canada. Departure Dec. 18. Return Jan. 8. Call Dave 341-6695. Leave message.

## 11 - Lost &amp; Found

LOST: One pearl earring on gold setting. Much sentimental value. If found, please call Louise at 499-0425.

LOST: Gold name Bracelet with the initials S.L. on Fri. Nov. 22. If found please call Sarah at 286-0119. Reward.

## 12 - Personal

Just think, in a couple of weeks, all exams will be taken. Just think, until then we'll stress together. McGill Nightline 398-6246. We'll finish together!

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## 13 - Lessons/Courses

New Age Techniques Lecture Series - 7:30 p.m. Nov. 26th Karma & Reincarnation Rm. 302 - Dec. 3rd Twin Flames & Soul Mates Rm. 302 - Dec. 10th Canada's Astrology Rm. 302 - Dec. 17th Path of Initiation New Self and Personal Christhood.

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## 14 - Notices

You can see hot and sweaty bodies pulsating in erotic ecstasy or join us at the Yellow Door for cool discussion. Lesbians, Bisexuals and Gays meet Fridays for topical conversation. 17h30. 3625 Aylmer.

Et tu, Brute? Lesbian, Bisexual and Gay Peer Counselling. Give us a call, or just roam in, Union IV-I-VII. Tel: III-IX-VIII-VI-VIII-II-II. Tues. thru Sat., VII to X p.m. Sponsored by LBGM.

## MISCELLANEOUS GREETINGS

Happy Birthday, Olga!  
December 3

ON THE FIRST DAY OF XMAS, THE ELVES DECORATED THE PONCHO VILLA XMAS TREE...

OR the 2nd day of Xmas, the ELVES HELPED PONCHO VILLA RE-STOCK THE SHELVES WITH NEW IMPORTS...

OR the 3rd day, Poncho Villa handed out a FREE GIFT with the donation of a non-perishable food item...

AND on the 4th day of Xmas, huppies' heads came from all over to visit the legendary PONCHO VILLA!

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## EVENTS

**Tuesday, Dec. 3, 1991**  
The Volunteer Services of Jewish Family Services urgently needs volunteer drivers to accompany elder clients to essential appointments. Call 485-1112, local 316.

**Women: Poverty or Peace series: Women Violence-Militarism.** Lecture by Medlaine Gilchrist and Kay Macpherson. Concordia, Hall building, H420. 20h30.

**Wednesday, Dec. 4, 1991**  
After Christianity—Christianity as a reflection of patriarchy and the possibility of an inclusive originality. Dr. Daphne Hampson, sponsored by Theology Studies, Women's centre. Concordia Hall Building, H520. 20h30.

**Thursday, December 5, 1991**  
Public Forum on the situation of Indigenous Peoples on the eve of 1992. "Mega Projects and Development" Sponsored by Coalition Montréal 1492-1992.1205 de la Visitation (Metro Beaudry) 19h30. Info 843-5092.

**Friday, December 6, 1991**  
Original Dance Works by the students of the contemporary Dance Dept. Victoria School Gym, 1822 de Maisonneuve Blvd. W. 20h. Free.

**Saturday, December 7, 1991**  
Westmount Arts & Crafts Fair Victoria Hal, 4626 Sherbrooke West. 10h-17h.

A Chanukah Dance presented by Temple Emanu-El-Beth Shalom. Dinner, Live Band, Dance, Bar, \$30 per person. Call to reserve 937-3575. Temple, 4100 Sherbrooke St. W. 19h30.

Original Dance Works by the students of the contemporary Dance Dept. Victoria School Gym, 1822 de Maisonneuve Blvd. W. 20h. Free.  
Sunday, December 8, 1991

Original Dance Works by the students of the contemporary Dance Dept. Victoria School Gym, 1822 de Maisonneuve Blvd. W. 14h. Free.  
Saturday, December 14, 1991

Café HORA, an Israeli Café. Israeli and social dancing, \$8 at door, \$7 in advance. For info: 683-4283. YMHA-Grover Auditorium, 5480 Westbury Ave. 20h30.



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